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A MANUAL
OF
CHINESE QUOTATIONS.

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A MANUAL
OF
CHINESE QUOTATIONS,

BEING A TRANSLATION OF THE

CH'ENG YÜ K'AO

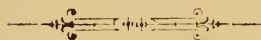
(成語考),

WITH THE CHINESE TEXT, NOTES, EXPLANATIONS AND
AN INDEX FOR EASY REFERENCE.

BY

J. H. STEWART LOCKHART,

*Registrar General, Chairman of the Board of Examiners
in Chinese, Hongkong, F.R.G.S., M.R.A.S.*



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TO

JOHN CHALMERS, LL.D.

IN ADMIRATION OF HIS CHINESE SCHOLARSHIP,

THIS WORK IS DEDICATED.

INTRODUCTION.

ONE of the chief characteristics of the written language of China is its love of quotation. The more frequently and aptly a Chinese writer employs literary allusions, the more is his style admired. Among the Chinese it might almost be said that style is quotation. With them to quote is one of the first canons of literary art, and a Chinese who cannot introduce even into his ordinary compositions phrases borrowed from the records of the past, might as well try to lay claim to literary attainments as a European unable to spell correctly or to write grammatically. This frequent use of quotation is one of the great stumbling blocks to the foreign student of Chinese, even before he has advanced very far in his study of the written language. Letters on the most common subjects and newspaper paragraphs detailing ordinary items of intelligence are seldom written without the introduction of quotations, and, if these quotations are not understood, it is impossible to grasp the meaning of the writer. But it is not only the foreign student of the language and literature of China who experiences difficulties. The Chinese themselves are often nonplussed by the use of some ingenious parallel or recondite allusion, which they are

unable to explain. To meet this difficulty works of a special class have been compiled treating solely of quotations. Of this class the work, of which for the first time a complete English translation is now offered to the public, is one of the most common, being generally known and widely used throughout the whole of China. It is a common text-book in educational establishments, which is a sufficient guarantee of its usefulness, and though the Chinese literati affect to despise it as affording a short cut to learning, against which they are bound by the nature of their calling to set their face, and as not belonging to the classic order, to which they are supposed to adhere closely, they do not hesitate to avail themselves frequently of it.

The work is known under various titles, the most common of which is Ch'êng Yü K'ao (成語考) or *Quotations Examined*. Other titles are Yu Hsioh Ku Shih Ch'ung Lin (幼學故事瓊林) and Ku Shih Hsün Yüan (故事尋源).

The compiler of it was Ch'iu Chin *alias* Wên Chuang (邱濬 *alias* 文莊), a famous scholar of the Ming dynasty, who was born in A.D. 1419 and who died in 1495.

Numerous editions of the work have been published with the text only and with text and commentary. The text which has been followed in the translation is that in use in Canton, styled Hsin Tsêng Ch'êng Yü K'ao (新增成語考), published at Fatshan (禪山連元閣梓) in the 13th year of Kwang Hsü. For the purpose of the notes explaining the text, several commentaries have been consulted.

In rendering the text into English the aim has been to give each Chinese character its force, while preserving so far as possible the English idiom. No

endeavour, however, has been made to follow in the translation the antithetical arrangement of the Chinese text, in which the phrases are arranged in pairs, the characters of which they are composed being placed in opposition to each other.

In the notes an attempt has been made to give "chapter and verse" for each quotation, which has been in the majority of cases verified by reference to its original source, and wherever an explanation of any phrase seemed necessary, it has been furnished.

In representing the sounds of Chinese characters the Pekingese sound has been given in Wade's spelling.

An Index of the Chinese text has been compiled to facilitate the finding of the various quotations and phrases.

It is hoped that the present translation may be useful, not only to foreign students of Chinese, but also to Chinese students of English, who may find an English translation of a work, with which they are intimate in its native dress, of assistance to them in their English studies.

This volume may also form a kind of supplement to Mayers' "Chinese Reader's Manual" which, being chiefly a historical and biographical compendium, does not devote much space to quotations or literary allusions.

My attention was first called to the *Ch'êng Yü K'ao* by my late teacher Mr. Ou-yang Hsiu (歐陽修), who enjoyed a high reputation among several distinguished foreign students of Chinese for his power of ready and lucid explanation, and the usefulness of the work being illustrated by the many phrases and quotations which my teacher was able to explain by reference to it, I commenced to translate it under his

guidance. The translation was finished some years ago, and it was only at the suggestion of my friend, Dr. Chalmers, that the idea of publishing it occurred to me.

To Dr. Chalmers, the Hon. Ho Kai, and Mr. Ho Fook, I am much indebted for improved translations of the text, for many valuable hints regarding the notes, and for helping to revise the proof sheets. To Mr. Sung Sing (宋星) and Mr. Wong K'i-ch'ò (黃岐初) are due my best thanks for helping in the work of compiling the Index.

J. H. STEWART LOCKHART.

HONGKONG, 29th March, 1893.



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CHAPTER I.

月六	日五	才。天四	政。日三	凝。爲氣二	奠。混一
乃	爲	地	月	者。天。之	沌
太	衆	與	五	爲。氣。輕	初
陰	陽	人。	星	地。之。清。	開。
之	之	謂	謂	重。上	乾
象。	宗。	之	之	濁。浮	坤
		三	七	下者	始

文 天 OURANOLOGY.

- 1.—When Chaos was first divided, heaven and earth began to be defined.
- 2.—The light and volatile part of the essence floating upwards became heaven; the heavy and impure part congealing below became earth.
- 3.—The sun, moon, and five planets are called the Seven Regulators.
- 4.—Heaven, earth, and man are called the Three Primordial Forces.
- 5.—The sun is the chief of all that belongs to the Yang principle.
- 6.—The moon is the representative of the great Yin principle.

The *Yang* and *Yin*, commonly translated male and female principle, are the dual powers “which when united Chinese philosophers regard as forming, dividing “ and modifying all things.”

旋 ^五	舞 ^四	飛 ^三	魄 ^二	地 ^一
風	天	風	月	虹
名	將	欲	之	名
爲	雨	起	裡	淫
羊	而	而	蟾	氣
角	商	石	蜍	乃
	羊	燕	是	天
			月	

1.—The rainbow, called Tai Tung, is the irregular offspring of heaven and earth.

See 詩經—Legge, page 83.

2.—The Shan Ch'u in the moon is the essential light of the moon's substance.

后羿 obtained from 西王母 an antidote against death. 嫦娥 stole it and ran away to the moon, where she was changed into a Shan Ch'u, commonly translated *frog*. See Mayers, No. 94.

3.—When the wind is about to rise the “stone swallows” fly.

The 湘州記 states that in the 零陵 Hills there were stones, like swallows, which flew about on the approach of wind.

4.—When it is about to rain the “Shang-Yang” hops.

The *Shang-Yang* is the name of a bird mentioned by Confucius which appeared in the state of Ch'i and which was, he said, a harbinger of rain (家語.)

5.—A whirlwind is called a “ram's horn.”

The term 羊角 appears in 莊子, see Giles, page 1, where it is translated “typhoon.”

雪 ^七	雲 ^六	雷 ^五	雷 ^四	素 ^三	青 ^二	閃 ^一
神	師	部	部	娥	女	電
乃	係	推	至	卽	乃	號
是	是	車	捷	月	霜	曰
滕	豐	之	之	之	之	雷
六。	隆。	女	鬼	號。	神。	鞭。
		曰	曰			
		阿	律			
		香。	令。			

1.—“Thunder’s whip” is a name for a flash of lightning.

So called as it appears immediately before thunder (淮南子)

2.—The “Green Lady” is the spirit of hoar frost.

3.—Su-o is a name for the moon.

4.—Lü Ling is the swiftest imp in the Board of Thunder.

Lü Ling, who according to the 搜神記, was a famous runner in the time of 穆王 of Chou, became on his death one of the attendants on Thunder.

5.—A-hsiang is the name of the female who pushes Thunder’s chariot.

6.—The ruler of the clouds is Fêng-lung.

Fêng-lung is mentioned in the 楚詞.

7.—The spirit of snow is T’êng-lu.

稀。蜀九	日上八	雪花七	玄六	甘霖五	望舒三	列缺三	飛廉二	欽一
犬吠日。	己三竿。	飛六出。	穹彼蒼。	甘澍俱。	舒是月。	缺乃電。	廉箕伯。	火謝仙。
比人所見甚	乃云時晏。	先兆豐年。	悉稱上天。	指時雨。	之御。	之神。	悉是風神。	俱掌雷火。

1.—Ch'ua Huo and Hsieh Hsien both rule Thunder.

2.—Fei Lien and Chi-Pai are both wind spirits.

3.—Lieh Ch'ueh is the lightning spirit.

4.—Wang Shu is the charioteer of the moon.

5.—“Sweet rains,” “Sweet showers,” both refer to timely rains.

6.—“The azure vault,” “Yonder firmament” are both terms for heaven.

7.—When the six-petalled snow falls it is an omen of an abundant year.

8.—The sun has risen three poles means it is getting late in the day.

9.—The dog barking at the sun in Ssuch'uan is a metaphor for a man of little experience.

In Ssuch'uan the sun is said to shine so rarely that when the dogs see it they bark.

一	牛	五	不	參	四	恩	恩	三	望	望	二	懼	吳	一
相	女		相	商		。	深		。	切		過	牛	
逢	兩		見	二			者			者		甚	喘	
	宿			星			如			若			月	
	惟			其			雨			雲			笑	
	七			出			露			霓			人	
	夕			沒			之			之			畏	

1.—The cow gasping at the moon in Wu is a simile used when ridiculing men who are extremely nervous.

The heat is so great in Kiangsu that when the cattle see the moon they immediately gasp for breath, thinking that it is the sun.

2.—“ Like looking (in a time of great drought) to the clouds and rainbows ”—a simile for an earnest longing.

See Mencius—Legge, page 47.

3.—Much kindness is said to be like the blessing of rain and dew.

4.—Ts'an (Orion) and Shang (Scorpio) never see each other in rising or setting.

Used in speaking of the disagreement among friends.

5.—The ox (Aquila) and the woman (Lyra) only meet on the 7th evening of the 7th moon.

For the story of 織女 *see* Mayers, No. 311. The Celestial River, *i.e.* the Milky Way, is said to pass between these two constellations. On the 7th night of the 7th moon magpies are said to fill up the Milky Way and enable the spinning damsel to cross over to meet the cowherd.

事 ^五	沐 ^四	披 ^三	傳 ^二	后 ^一
非	雨	星	說	羿
有	櫛	戴	死	妻
意	風	月	其	奔
譬	謂	謂	精	月
如	風	早	神	宮
雲	塵	夜	託	而
出	之	之	於	爲
無	勞	奔	箕	嫦
心	苦	馳	尾	娥

1.—The wife of Hou Yi escaped to the palace of the moon and became Ch'ang-ngo.

See ante, page 2.

2.—The spirit of Fu Yueh, after death, rested between Sagittarius and Scorpio.

3.—“To wear the stars and don the moon” means hurrying on early and late.

4.—“To be washed by the rain and combed by the wind” is an expression for hard toil in dust and wind.

5.—“The clouds rising without intention” is a metaphor for an unintentional act.

This is from 陶淵明 of the 晉 dynasty.

再感 ^四	賴託 ^三	效餽 ^二	陽恩 ^一
造。	迴人	物	春可
死	天轉	曝致	有遍
之	移	敬	脚施。
恩	曰。	忱。	乃
曰	全	敢	曰

1.--Far-reaching benevolence is expressed by "the Spring with feet."

This expression was applied to **宋璟** of the T'ang dynasty, who was famous for his goodness.

2.—To make a present out of respect is expressed by "presuming to imitate the sentiments of him who wished to offer the heat derived from the sun."

A story is told in **列子** of a rustie who, thinking that others did not know of the heat to be derived from the sun, wished to transfer the warmth he had acquired from it to his prince.

3.—To rely on another to influence a third party is said "to be placing entire confidence in the power that can alter the decision of heaven."

The phrase **迴天之力** was said by **魏徵** of **張玄素** of the T'ang dynasty, who dissuaded the Emperor **太宗** from repairing the palace at **洛陽**.

4.—"A second life" is an expression of gratitude for saving one from death.

This expression was used by the Emperor **肅宗** (756-763 A.D.) in speaking of the meritorious services of **郭子儀**.

寥 落。	晨星。 謂賢人	天壤。	事相懸者。 如	冰山。	勢易盡者。 若	曰二天。	頌再生之德
---------	------------	-----	------------	-----	------------	------	-------

1.—In singing the praises of the kindness that has given one a second life, the expression “a second heaven” is used.

The expression **二天** was used by a Prefect in the time of the Han dynasty, who was accused of maladministration. The Circuit Intendant, who went to inquire into the matter, was entertained by the Prefect, who hinted that the Intendant would forgive him by saying all men have one heaven but myself, who have two. (**人皆有一天，獨我有二天**). The Intendant, however, did not take the hint, but punished his entertainer according to his deserts.

2.—Power easily exhausted is compared to “a mountain of ice.”

楊國忠 A.D. 756 (*see* Mayers, No. 888) was the brother of **楊貴妃** and a great favourite of the Emperor **唐玄宗**. He was flattered by all the courtiers, except **張彖** who said of him that others regarded him as Mount T'ai (**泰山**), but that he looked upon him as a mountain of ice (**冰山**).

3.—Things widely different are likened to heaven and earth.

4.—“The stars in the morning” is used in the sense good men are scarce.

趙衰。	如冬	日之可愛。是謂	五
趙盾。	如夏	日之可畏。是謂	四
追日。	事不	量力。不殊夸父	三
憂天。	心多	過慮。何異杞人	二
雷同。	謂言	語相符。	一

1.—“As thunder to thunder” means expressions which are identical.

2.—“Where is the difference from the fear of the man of Chi about the heavens” is used of excessive anxiety.

For the story of the man of Chi see 列子. He was always afraid that the heavens were about to fall on him.

3.—To attempt what is beyond your strength is in no wise different from K'ua Fu pursuing the sun.

K'ua Fu went in pursuit of the sun, but not being able to catch it, died of thirst on the road. This story occurs in 列子.

4.—“To be feared as the summer sun” was said of Chao T'un.

5.—“To be loved as the winter sun” alludes to Chao Ts'ui.

For an account of the two Chaos see *Mayers*, No. 51 and 52.

Tun was strict and stern in his conduct of affairs; Ts'ui mild and benevolent.

日子^四
道
須
當
愛

天^三
父
仇
不
共
戴

月^二
鄒
衍
下
獄^六

年^一
齊
婦
舍
冤^三

1.—When the woman of Ch'i suffered wrong, there was no rain for three years.

In the time of **宣帝**, B.C. 73-48, of the Han dynasty, there lived a woman **竇氏**, who would not marry again after the death of her husband. Her mother-in-law, thinking that she stood in the way of her daughter-in-law, strangled herself. The mother-in-law's daughter accused Tou Shi of having been the cause of her mother's death, and Tou Shi was beheaded. After this the country suffered from drought for three years which only ended after an expiatory offering had been made to the spirit of the wronged Tou Shi.

2.—When Tsou Yen was in prison, frost came in the sixth month.

Tsou Yen was a faithful minister of **惠王** of **燕**. He was maligned by the courtiers and cast in prison. When in prison he looked up to heaven and wept, on which frost came in the sixth moon. (See **淮南子**.)

3.—A son should not live under the same sky with his father's muderer.

See the **禮記**—Legge, I. page 92.

4.—In performing his filial duties, a son should redeem the time.

From **楊子雲**. For an account of this philosopher see *Mayers*, No. 883.

同。箕	五	春	四	夏	三	祥。	二	下。	一
好風。		秋		時		太		盛	
畢好		孝		大		平		世	
雨。		經		禹		天		黎	
比庶		既		在		子		民。	
民願		成。		位。		上		嬉	
欲不		赤		上		召		遊	
		虹		天		夫		於	
		化		雨		景		光	
		玉。		金。		星		天	
						慶		化	
						雲		日	
						之		之	

1.—In prosperous times the black haired people delight to wander under a bright sky and a benign sun.

2.—A peaceful Emperor attracts the blessings of bright stars and lucky clouds.

This expression is found in the 史記.

3.—In the Hsia dynasty when the Great Yü was reigning, the heavens rained gold.

4.—When the Ch'un Ch'iu and Hsiao Ching were finished, the red rainbow was changed into a gem.

5.—“Sagittarius likes the wind and Taurus the rain”—a metaphor for the difference of the wishes and desires of the people.

盛。天^三地交泰。斯稱

休^二雨。暘時若。係是

偶。比^一君臣會合不。風從虎。雲從龍。

1.—“The wind follows the tiger, the clouds the dragon”—a metaphor for the meeting between Prince and Minister not being accidental.

See 易經—Legge, page 411, sec. 8.

2.—Rain and sunshine being timely is a lucky omen.

3.—“When heaven and earth are in unison” is used in speaking of a prosperous age.

CHAPTER II.

金南 ^五	金北 ^四	各改 ^三	山夏 ^二	都黃 ^一
陵京	臺京	殊。古	川。禹	邑。帝
又原	是原	今之	治水	畫野
是是	其屬	之江	水。	始
別建	異幽	稱山	初	分
名業。	號燕。	謂不	奠	

輿地

GEOGRAPHY.

1.—When Hwang Ti mapped out the wastes, towns and cities were first established.

For an account of Hwang Ti see Mayers, No. 225.

2.—When Yü of the Hsia dynasty regulated the waters, mountains and rivers were first defined.

For an account of Yü see Mayers, No. 931.

3.—Although the rivers and mountains of the world have not changed, yet their ancient and modern names are different.

4.—*Peking* was originally Yiu Yen; Chin T'ai is another name for it.

5.—*Nanking* was formerly Chien Yeh; it is also called Chin Ling.

- 一 浙江。係武林之區。原爲越國。
 二 江西。是豫章之郡。又曰吳西。
 三 福建省。屬閩中。
 四 湖廣地。名三楚。
 五 東魯。西魯。卽山東。山西之分。
 六 東粵。西粵。乃廣東。廣西之域。
 七 河南在華夏之中。故曰中州。
-

1.—*Cheh Chiang* was the territory of Wu Lin, and was originally the state of Yueh.

2.—*Chiang-Hsi* was the principality of Yü-Chang, and was also called Wu-Hsi.

3.—*Fuh-Chien* was Min-Chung.

4.—The territory of *Hu-Kwang* was called San Ch'ü.

5.—*Tung-Lu* and *Hsi-Lu* were the distinctive names of *Shan-Tung* and *Shan-Hsi*.

6.—*Tung-Yueh* and *Hsi-Yueh* were the territories of *Kwang-Tung* and *Kwang-Hsi*.

7.—*Ho-Nan* being in the centre of the Flowery Hsia was accordingly called Chung-Chou.

一陝西。卽長安之地。原爲秦
 二境。四川爲西蜀。雲南爲古滇。
 三貴州省近蠻方。自古名爲
 黔地。
 四東嶽泰山。西嶽華山。南嶽
 衡山。北嶽恒山。中嶽嵩山。
 五此爲天下之五嶽。
 五饒州之鄱陽。岳州之青草。
 潤州之太湖。此爲天下之
 蘇州之太湖。此爲天下之
 五湖。
 六金城湯池。謂城池之鞏固。

1.—*Shen-Hsi* or the *Ch'ang-An* territory was originally the country of *Ch'in*.

2.—*Ssu-Ch'üan* was *Hsi-Shu*; *Yünnan*, *Ku T'ien*.

3.—*Kuei-chou Province*, which adjoins the region of the barbarians, has been called from ancient times the Land of *Ch'ien*.

4.—The five great mountains of the Empire are—

- 1.—Eastern, 泰山. 2.—Western, 華山. 3.—Southern, 衡山. 4.—Northern, 恒山. 5.—Central, 嵩山.
 1.—In *Shan-tung*. 2.—In *Hu-nan*. 3.—In *Shan-hsi*.
 4.—In *Chih-li*. 5.—In *Ho-nan*.

5.—The five chief lakes are—

1. 鄱陽 in 饒州. 2. 青草 in 岳州. 3. 丹陽 in 潤州. 4. 洞庭 in 鄂州. 5. 太湖 in 蘇州.

6.—“A wall of metal” and “a moat of hot water” are expressions for a strongly guarded city and moat.

世滄 ^五	仙方 ^四	飛蓬 ^三	故帝 ^二	封礪 ^一
事海	子壺	仙萊	鄉都	建山
之桑	所員	可弱	曰曰	之帶
多田	居嶠	渡水	梓京	誓河
變。謂	是	惟	里師	盟。乃

1.—“Even if the mountain (of T'ai) become a pebble, and the (Yellow) river a mere streak,” were the words used in an oath of fealty.

2.—The Imperial Capital is called “Ching Shih:” one’s native place is termed Tzū-li.

See 詩經 Legge page 337. 維桑與梓必恭敬止。

“Even the mulberry trees and the *tsze*

Must be regarded with reverence.”

“The mulberry and *tsze* trees were both planted about the farm steadings. They carried the thoughts back to the father or grandfather or the more remote ancestor who planted them, and so a feeling of reverence attached to themselves” (Legge’s note.)

3.—The water of P’êng Lai, which is without buoyancy, can only be crossed by flying genii.

For an account of P’êng Lai Shán, one of the three isles of the genii, see Mayers, No. 559. The water surrounding it would not even float a feather.

4.—Fang Hu and Yüan Ch’iao are the abodes of the genii.

5.—“The deep blue sea and mulberry fields” is an expression for the many changes in human affairs.

The old man of the sea said that he had marked, with a tally, every change of land into sea and sea into land until ten houses became full of tallies.

無	八	謝	七	望	六	海	五	海	四	火	三	水	二	平	河	一
繫		人		人		眼		神		神		神			清	
累		恩		包		曰		曰		曰		曰			海	
者		澤		容		尾		海		祝		馮			晏	
曰		曰		曰		閭		若		融		夷			兆	
江		河		海						又		又			天	
湖		潤		涵						曰		曰			下	
散										回		陽			之	
人										祿		侯			昇	

1.—The river clear and the sea calm betoken peace in the Empire.

The Yellow River becomes clear once in 500 years, and this is the sign of the advent of a sage.

2.—Fêng I is the spirit of waters, which is also called Yang Hou.

3.—Chu Yung is the spirit of fire, which is also called Hui Lu.

4.—The spirit of the sea is called Hai Jo.

5.—The eye of the sea is called Wei Lü.

6.—To expect one's forbearance is expressed by Hai Han (Tolerance as unbounded as the ocean).

7.—To return thanks for a favour is expressed by Ho Jun (Fertilising as the waters of a river).

8.—He that is without ties and cares is called a wanderer amidst rivers and lakes.

This expression was applied to 陸龜蒙 of the Tang dynasty, who, having been unsuccessful in his examination, wandered about by hill and stream.

之咽七	之黑六	砥獨五	風平四	掀三	間二	士一	負一
區。喉	邑。子	柱。立	波。空	天。揭	舍。求	豪。氣	者。曰
右。臂	彈。丸	不。移	起。事	地。方	田。原	湖。海	之
皆。言	極。言	謂。之	謂。之	是。奇	無。大		
要。害	至。小	中。流	平。地	才。	志。		

1.—He who is of a brave spirit is said to be “a hero of lakes and seas” (a knight errant).

This expression was used by 劉備 in speaking of 陳元龍.

2.—He whose sole study is houses and fields is destitute of high aims.

This expression is used by 劉備 in the 三國志.

3.—He who uplifts the heavens and raises aloft the earth is a man of extraordinary ability.

4.—An unexpected occurrence is expressed by “wind and waves on the level ground.”

5.—To stand alone unmoved is called “the Ti-chu rock in the middle of the stream.”

The Ti Chu was a hill in the middle of the Yellow River, which the Emperor Yü cut away in order to afford a passage for the stream. The water running on both sides of the hill made it stand out like a pillar.

6.—“A mole,” “a pellet,”—hyperbolical expressions for a very small city.

The expressions were used by 趙普 of the Sung dynasty in addressing the Emperor 太宗 (960-976, A.D.).

7.—“Throat” “right arm” are both used in speaking of places of vital importance.

見。以五	山事四	之事三	可英二	能獨一
蠡測海。喻人之小	九將成而終止。曰爲	東隅。收之桑榆。失	封函關。曰九泥亦	支大厦。曰一木焉

1.—The difficulties of unaided support are expressed by “how can one post support a large house.”

2.—“Even a pel’et of mud may close the Han barrier”—said of a self-reliant hero.

3.—Any thing which fails at first but is afterwards successful is expressed by “lost at the start, won at the finish.” [The phrases literally mean lost at the east corner (where the sun rises), but won when it reaches the mulberry and the elm (which it touches with its setting rays)].

The expression was used by the Emperor 光武 of the Han dynasty (A.D. 25-58) in addressing his famous commander 馮異. See Mayers, No. 136.

4.—“In raising a mound of nine jên the work is unfinished for want of one basket of earth” is used in speaking of anything being stopped which has almost reached completion.

See 書經 Legge, page 350. A 仞, a measure of the Chou dynasty equalling 8 尺.

5.—“To measure the sea with an oyster shell” is a metaphor for a person of small experience.

This expression is taken from 荀子. See Mayers, No. 649.

石得六	美五	磽四	康三	跋二	精一
田。物無所用。曰如獲。	田曰膏腴之田。	地曰不毛之地。	莊謂道途平坦。	涉謂行路艱難。	勞。衛唧石。比人之徒。

1.—“The Ching Wei carrying a stone in its beak” is a metaphor for labour in vain.

According to the **山海經** the daughter of the Emperor 炎 (2737-2697 B.C.) was drowned in the Eastern Ocean, and became changed into a bird, called *Ching Wei*, which carried stones in its beak to fill up the Eastern Ocean.

2.—“Over the hills and through the rivers” refers to the hardships of travel.

See **詩經** Legge, page 87.

3.—“K'ang Chuang” means the highway is level and easy.

4.—Arid land is called “land without a blade of grass.”

5.—Good land is called “rich and fat land.”

6.—To obtain possession of anything which is useless is compared “to acquiring stony land.”

This phrase was used by **子胥** (see Mayers, No. 879) in speaking of **齊** to the prince of **吳**. See **左傳** Legge, pages 823 and 826.

求	東	五	不	泌	四	分	涇	三	辨	淄	二	己	爲	一
安	山		仕	水		。	渭		。	澠		登	學	
	高			樂			之			之		道	己	
	臥			饑			清			滋		岸	大	
	謝			隱			濁			味			成	
	職			居			當			可			曰	

1.—Great perfection in learning is expressed by “having ascended to the height of virtue.”

See 詩經 Legge, page 452.

2.—“Able to distinguish the flavour of the waters of Tzŭ and Shěng.”

This phrase is used to denote a delicate palate, such as 易牙 possessed. It was said that he could distinguish the flavour of the waters of Tzŭ and Shěng.

3.—The clearness and muddiness of Ching and Wei should be distinguished.

The streams Ching and Wei are said to rise in Shan-hsi. The waters of the former are muddy and of the latter clear, and flow alongside each other without intermingling.

4.—“Happy by the bubbling stream though hungered”—an expression for living in retirement and not taking office.

See 詩經 Legge, page 207.

5.—Reposing among the heights of the Eastern Mountain, he declined office and sought repose.

This refers to 謝安 (see Mayers, No. 584), 320-385 A.D., who reached the age of 40 before consenting to emerge from a private station.

不里五	惡四	淳三	見太二	清聖一
入名勝母曾子	俗曰互鄉	俗曰仁里	太守廉則越石	人出則黃河

1.—When a sage appears the Yellow River becomes clear.

The Yellow River is said to become clear once in 500 years.

2.—When a prefect is not corrupt, the Yuch stone is seen.

There is said to be a stone in Foochow, called **越王石**, which is always in the clouds and mists. If the prefect is corrupt, he cannot see it. The only person reported to have seen it is **虞愿** of the Sung dynasty.

3.—Good manners are expressed by “a virtuous neighbourhood.”

See **論語**—Legge, page 29.

4.—Bad manners are expressed by “Hu Hsiang.”

Hu Hsiang was the name of a place, the inhabitants of which were wanting in good manners. *See* **論語**—Legge, page 68.

“It was difficult to talk with the people of Hu Hsiang, and a lad of that place, having had an interview with the Master, the disciples doubted.” **互鄉難與言 童子見門人惑**

5.—Tsêng Tzŭ would not enter a village, the name of which meant “better than your mother.”

Tsêng Tzŭ, *see* Mayers, No. 739.

縮費 ^四	之文讓 ^三	之堯擊 ^二	墨邑 ^一
地長	相王畔	自帝壤	翟號
之房	推百而	得黎而	回朝
方有	姓耕	民歌	車歌

1.—Mei Ti turned his chariot when he reached a town called “morning song.”

For an account of Mei Ti *see* Mayers, No. 485. Singing in the morning would be unseasonable.

2.—“To strike the clods and sing”—a metaphor for the self-contentment of the people in the time of Yao.

The Emperor Yao, when inquiring into the condition of his people, came across a rustic who was striking the clods and giving utterance to his self-contentment in the following song:—

日出而作，日入而息，鑿井而飲，
耕田而食，帝力何有於我哉，

3.—“Carrying on their cultivation without disputing as to their boundaries”—such was the mutual concession of the people in the time of Wên Wang.

For an account of 文王 *see* Mayers, No. 570. In his time the two states of 虞 and 芮 had a dispute about certain land and it was decided to repair to the territory of Wên Wang to ask him to decide the matter. When, however, the representatives of the two states reached the territory, they were so struck by the yielding disposition of the people, that they turned back and mutually gave way to each other with regard to the point in dispute.

4.—Fei Ch'ang-fang possessed the power of contracting space.

Fei Ch'ang-fang was a disciple of the old man of the pot (壺公), who presented him with a whip which could remove distance. *See* Mayers, No. 185.

夏	五	商	四	湯	三	堯	二	秦	一
桀		鞅		有		有		始	
無		不		七		九		皇	
道		仁		年		年		有	
而		而		之		之		鞭	
伊		阡		旱		水		石	
洛		陌		災		患		之	
竭		開						法	

1.—Shih Huang of the Ch'in dynasty possessed the power of having the stones whipped.

Shih Huang, B.C. 221-209, built a stone bridge in the sea, which he desired to cross in order to behold the spot where the sun rose. A spirit drove the stones, and as they would not move quickly, whipped them till they shed blood.

2.—In the time of Yao there were nine years of flood.

3.—In the time of T'ang there were seven years of drought.

4.—Yang of Shang, being wanting in benevolence, removed the divisions between the fields.

For an account of Kung Sun Yang 公孫鞅 *see* Mayers, No. 845. 阡 are paths running N. and S. 陌 E. and W.

5.—Chieh of Hsia was destitute of principles, so the rivers I and Lo dried up.

For an account of Chieh *see* Mayers, No. 259.

聖 知 海 二
人 中 不
國 揚
有 波。

善 由 道 一
政 在 不
上 拾
有 遺。

1.—When things lost on the road are not picked up, it is owing to the excellent government of those in authority.

The **家語** states that when Confucius was in authority in Lu, things lost on the road were not picked up.

2.—When the sea raises no waves it may be known that China possesses a sage.

These words are attributed to **越裳氏** who came with presents from Annam (**交趾**) in the days of the Emperor **成** of the Chou dynasty (1115-1078 B.C.).

CHAPTER III.

更桃二
新符
萬
戶

除爆一
舊竹
一
聲

時 歲

THE SEASONS.

1.—The sound of crackers dismisses the old year.

It is said that formerly there was a demon a little more than a foot in height, named 山臊, who lived among the western hills, and that all persons who saw him became ill. 季攷 of the 宋 dynasty fired at the demon with crackers, and put him to flight; hence the origin of the firing of crackers in modern times.

2.—The peach phylacteries on all the doors are renewed.

The 山海經 states that the two spirits 神荼 and 鬱壘 repose under a peach tree on the 度朔 Hill in the Eastern Ocean, and hold in their hands rush cords with which to bind evil demons, who stand in awe of them. 黃帝 (2697-2597 B.C.) caused the images of these two spirits to be drawn on boards made of peach-wood and hung on doors in order to ward off demons. This is the origin of the present 桃符 and the four characters (神荼鬱壘) which are now found written on almost all doors.

See Mayers, No. 728.

厲。屠。元。四	遐。椒。元。三	靈。人。二	元。履。一
疫。蘇。日	齡。花。日	辰。日。	旦。端。
酒。飲。	頌。獻。	是。	是。
可。人。	爲。君。	初。	初。
除。以。	祝。以。	七。	一。

1.—*Li Tuan* is the first day of the year.

See 左傳 Legge, pages 227 & 228. 履端於始.

“By making the commencement at the proper beginning.”

2.—“Man day” is the intelligent seventh day.

At the creation the first eight days were termed as follows :
fowl, dog, pig, sheep, ox, horse, man, grain.

3.—On the first day of the year the Emperor is presented with a red pepper-plant flower, accompanied by a song of praise, praying that he may have a long life.

The wife of 劉臻 of the 晉 dynasty first presented the flower of a red pepper-plant to the Emperor with the following song of praise :—

璇穹周迴，三朔肇見，青陽散輝，
澄景載煥，美哉靈葩，爰採爰
獻，聖容映之，永壽千萬，

4.—On New Year's day by giving men T'u Su wine to drink, plagues can be averted.

孫思邈 (see Mayers, No. 634) circa A.D. 630, who is now worshipped among the divinities of the healing art, on the last day of the year used to present his villagers with a drug. This he made them soak in a well, from which water was taken on New Year's day and drunk with wine. This beverage, which was called 屠蘇酒, was said to be able to ward off the plague.

夕	星	四	宵	火	三	去	二	新	一
金	橋		燈	樹		年		歲	
吾	鐵		火	銀		日		日	
之	鎖		之	花		客		王	
不	開		燁	合		歲		春	
禁	謂		煌	指					
	元			元					

1.—The New Year is called "The Royal Spring."

See 春秋 Legge, page 1, and notes.

2.—The Old Year is called "The Visitor Year" (which has come and gone).

3.—The combination of fiery trees and silver flowers refers to the brilliance of the lights of the lanterns on the fifteenth day of the first moon.

The fifteenth day of the first moon is the day of a feast of lanterns, which is said to have had its origin in the worship paid by 武帝 (140-86 B.C.) of the 漢 dynasty to 太乙神.

火樹 refers to a tree made by the order of 睿宗 710-713 A.D., of the 唐 dynasty, which was 20 yards high and hung with 50,000 lamps on the fifteenth evening of the first moon.

4.—"The iron locks of the starry bridge are opened" refers to the removal of the restrictions by Chin Wu on the evening of the fifteenth day of the first moon.

金吾 Chin Wu was the officer whose duty it was to prevent persons walking abroad at night. On the evening of the fifteenth day of the first moon all restrictions as to night walking were removed.

三初六	一寒五	立四	冬三	三二	二一
庚。伏。	日。食。	春。	至。	月。	月。
日。	節。	五。	百。	三。	朔。
是。	是。	戊。	六。	爲。	爲。
夏。	清。	爲。	是。	上。	中。
至。	明。	春。	清。	巳。	和。
第。	前。	社。	明。	辰。	節。

1.—The first day of the second moon is the “Middle Mildness festival.”

This festival is so called as it occurs in the middle of spring when the weather is mild and warm. It is said to have been first established by 德宗 of the 唐 dynasty (780-805 A.D.).

2.—The third day of the third moon is the Shang Sū day.

3.—The 106th day after the winter solstice is the Ch'ing Ming festival.

4.—The fifth Wu day after the beginning of spring is the spring festival in honour of the Lares.

For an account of the Cyclical Signs, Ten Stems and Twelve Branches, see Mayers, part II, No. 296.

5.—The cold food festival is the day before the Ch'ing Ming festival.

For an account of 介子推, in whose honour the festival is held, see Mayers, No. 253.

6.—The first fuh day is the third kêng day after the summer solstice.

Fuh refers to the element 金 losing its force.

端陽競渡。弔屈原之	五月五日。節號天中。	六月六日。節名天貺。	端午卽爲蒲節。	四月乃爲麥秋。
溺水。	五	三	二	一

1.—The fourth moon is the wheat season.

See 禮記—Legge, page 271. The fourth moon is the time when the wheat ripens.

2.—The Tuan Wu is also called the rush festival.

Rush festival, so called because rushes are put in wine and drunk in order to ward off poisonous vapours.

3.—The festival of the sixth day of the sixth moon is called "Heaven's Gift."

So called because it is said that in the reign of 眞宗 (998-1023, A.D.) of the 宋 dynasty, a book was sent from heaven on that day.

4.—The festival of the fifth day of the fifth moon is called "Heaven's Centre."

5.—The Tuan Yang boat contest is in commemoration of the drowning of Ch'ü Yüan.

This refers to the dragon boat festival held on the 5th day of the 5th moon. For an account of Ch'ü Yüan, see *Mayers*, No. 326.

針。穿。渡。七。三
 乞。河。夕
 巧。家。牛
 之。家。女

酒。飲。宴。五。二
 治。社。戊
 翼。處。雞
 之。處。豚

避。效。重。一
 災。恒。九
 景。登
 之。高。

1.—Ascending the heights on the ninth day of the ninth moon is in imitation of Hwan Ching's flight from calamity.

Hwan Ching was one of the pupils of 費長房 (*see* Mayers, No. 185), who gave him warning that calamity would overtake him on the ninth day of the ninth moon and that he could only avoid it by fleeing, with all his family, to a height with a bag containing dogwood (茱萸) tied to his arm and by drinking chrysanthemum flower wine when he arrived there. Hwan Ching obeyed his master's instructions, whereby he avoided destruction; for when he and his family returned to their home they found all their cattle, sheep, and poultry killed. Fei Ch'ang-fang explained that they had been killed in their stead. The Chinese still "climb the heights" on the ninth of the ninth moon, and last year (1891) the tramway in Hongkong, which ascends the Peak, conveyed large numbers of Chinese up the hill.

2.—On the fifth Wu day fowls and pigs are used in the feast given to the Lares and deafness-curing wine is drunk everywhere.

3.—On the evening before the seventh of the seventh moon, when the Cowherd (Aquila) and the Spinster (Lyra) cross the Milky way, every family threads the needle praying for dexterity.

For an account of the Cowherd (牽牛) and the Spinster (織女) *see* Mayers, No. 311 (and ante, page 5).

十	日	秦	三	落	九	二	親	中	一
二	臘	人		帽	日		遊	秋	
月	故	歲		於	風		於	月	
爲	至	終		龍	高		月	朗	
臘	今	祭		山	孟		殿	明	
	以	神			嘉			皇	

1.—In mid-autumn, when the moon is bright, the Emperor Ming wandered in person in the palace of the moon.

The Emperor **玄宗** (A.D. 713-756) of the **唐** dynasty is said to have visited the palace of the moon on the 15th day of the eighth moon in company with **羅公遠** who threw his staff towards the heavens, which was converted into a bridge. By this means the palace of the moon was reached, where beautiful maidens were seen singing and dancing. So impressed was the Emperor by the beauty of the scene, that when he returned to his own palace, he taught a body of actors the movements and actions he had seen in the palace of the moon, so that they might perform for his amusement. These performers became known as the **梨園子弟** or Disciples of the Pear Garden—a title used by actors in the present day.

2.—On the ninth day of the ninth moon when the wind was high, Mêng Chia's hat was blown off in Lung Shan.

See the Story in **晉書** *circa 600 A.D.*

3.—At the end of the year the people of Ch'in sacrificed to the spirits; this they called *Lah*. On this account the twelfth moon up to the present time is called *Lah*.

其 色 赤。 故 夏 帝 曰 赤 帝。	丙 丁 屬 火。 火 則 旺 於 夏。	五	而 司 夏。	四 南 方 之 神 曰 祝 融。 居 離	其 色 青。 故 春 帝 曰 青 帝。	甲 乙 屬 木。 木 則 旺 於 春。	三	而 司 春。	東 方 之 神 曰 太 皞。 乘 震	二	至 今 讀 正 月 爲 征。	一 始 皇 當 年 御 諱 曰 政。 故
---	---	---	--------------	---	---	---	---	--------------	--	---	----------------------------------	---

1.—When Shih Hwang (of the Ch'in dynasty, 246–209 B.C.) began to reign, his name was Chêng (政). For this reason, up to the present day, the first moon (正月) is read as if it were 征月.

The first title of 始皇 was “the King Chêng” (王政), so the sound of the character 正 was tabooed. In B.C. 221 he assumed the title 始皇帝, on declaring himself “The First Universal Emperor.”

2.—The spirit of the East is called 太皞; it controls the 震 diagram and presides over Spring.

3.—The two stems 甲乙 correspond to the element 木 (wood). The element wood flourishes in Spring. Its colour is green; hence the God of Spring is called 青帝 (Green God).

4.—The spirit of the South is called 祝融; it dwells in the 離 diagram and presides over Summer.

5.—The two stems 丙丁 correspond to the element 火 (fire). The element fire flourishes in Summer. Its colour is red; hence the God of Summer is called 赤帝 (Red God).

故中央 中央戊 帝曰黃 帝。其 色黃。	五	其色黑。 故冬帝 曰黑帝。	四	壬癸屬 水。水則 旺於冬。	而司冬。	三	北方之神 曰玄冥。 乘坎	其色白。 故秋帝 曰白帝。	二	庚辛屬 金。金則 旺於秋。	而司秋。	一	西方之神 曰蓐收。 當兌
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1.—The spirit of the West is called 蓐收; it rests in the 兌 diagram and presides over Autumn.

2.—The two stems 庚辛 correspond to the element 金 (metal). The element metal flourishes in Autumn. Its colour is white; hence the God of Autumn is called 白帝 (White God).

3.—The spirit of the North is called 玄冥; it controls the 坎 diagram and presides over Winter.

4.—The two stems 壬癸 correspond to the element 水 (water). The element water flourishes in Winter. Its colour is black; hence the God of Winter is called 黑帝 (Black God).

5.—The centre and the two stems 戊己 correspond to the element 土 (earth). Its colour is yellow; hence the God of the Centre is called the 黃帝 (Yellow God).

For an account of the 八卦 eight diagrams, *see* *Mayers*, part II., No. 241, and *Legge* 易經 *passim*; of the 五行 five elements, *see* *Mayers*, part II., No. 127; of the 十干 ten stems, *see* *Mayers*, part II., No. 296.

名	月	七	下	六	上	五	立	四	冬	三	冬	二	夏	一
光	都	盡	謂	月	弦	謂	秋	至	至	到	至	一	一	陰
晦	謂	之	缺	其	圓	其	梧	葉	而	而	陽	生	生	是以
三十	日	之	半	是	半	是	落		飛		是以	日	天	時
之			廿	二	初	八					晷	初	漸	短
			三		九						長			

1.—At the summer solstice a female principle is produced, on which account the days gradually shorten.

2.—At the winter solstice a male principle is produced, so the days begin to lengthen.

3.—When the winter solstice arrives, the rush ashes fly.

4.—When the autumnal season comes, the leaves of the oil plant fall.

5.—The bowstring turned upwards means the moon has waxed a half, which is on the 8th and 9th.

6.—The bowstring turned downwards means the moon has waned a half, which is on the 22nd and 23rd.

7.—When the moon's light is entirely gone, it is called 晦 a name for the 30th.

日七	片六	穀五	翼四	三	初三	稱。	月二	號。	月一
暉	晌	日	日	哉	一	與	日	光	復
乃	卽	吉	詰	生	是	對	謂	蘇	謂
云	謂	旦	朝	明	死	之	望	之	朔
日	片	悉	皆	十	魄	十	五	初	一
暮。	時。	是	言	六	初	五	日	日	之
		良	明	始	二	之			
		辰。	日。	生	旁				
				魄。	死				
					魄				
					初				

1.—When the moon's light reappears, it is called 朔, a name for the 1st day.

2.—When the sun and the moon face each other, this is called 望, a name for the 15th day.

3.—The first of the moon is the dying umbra; the second, the next dying umbra; on the third, the moon-light begins to grow; on the 16th, the umbra begins to grow.

4.—翼日, 詰朝—are both terms for to-morrow.

5.—“A lucky day,” “happy morn”—are both terms for auspicious days.

6.—“A portion of noon” means a short time.

7.—“The twilight of the day” means the evening of the day.

三	以	四	之	之	日	學	三	浣	下	旬	十	月	二	爽	日	疇	一
暮	術		餘	餘	之	足			旬	十	日	有		皆	之	昔	
四	愚		陰	陰	餘	三			十	日	爲	三		將	謂	曩	
	人		雨	雨	冬	餘			日	爲	上	浣		曙	黎	者	
	曰		者	者	者	夜			爲	中	浣	上		之	明	俱	
	朝		晴	歲	者				下	浣	中	旬		時	昧	前	

1.—**疇昔曩** are expressions for the past; **黎明**, **昧爽** are expressions for the dawn.

2.—A moon contains three decades. The first ten days (**上旬**) are called **上浣**; the second ten days (**中旬**) are called **中浣**; the third ten days (**下旬**) are called **下浣**.

In the T'ang dynasty the ministers received their pay every ten days. This pay was called "washing money," the ministers being supposed to wash every ten days. The character **浣** means "to wash."

3.—In learning employ fully the three spare times; night is the spare time of the day, winter of the year, wet weather of the fair.

4.—To befool one with trickery is called "In the morning three; in the evening four."

See **莊子** Giles, page 20.

"A keeper of monkeys," replied Tzū Ch'í, "said, with regard
 " to their rations of chestnuts, that each monkey was
 " to have three in the morning and four at night. But
 " at this the monkeys were very angry, so the keeper
 " said they might have four in the morning and three
 " at night, with which arrangement they were all
 " well pleased. The actual number of the chestnuts
 " remained the same, but there was an adaptation to
 " the likes and dislikes of those concerned. Such is
 " the principle of putting oneself into subjective
 " relation with externals."

一。爲學求益。日日就月。
 二。焚膏繼晷。日夜辛勤。
 三。俾晝作夜。晨昏顛倒。
 四。自愧無成。曰虛延歲。
 五。與人共話。曰少叙寒。
 六。可憎者人情冷暖。
 七。可厭者世態炎涼。

1.—To seek advancement in learning is called “Daily progress and monthly advance.”

See 詩經 Legge, page 599.

2.—“Burning oil to prolong the day” means labour day and night.

An expression used by 韓文公 in his piece called 進學解.

3.—Turning day into night, means turning them topsy-turvy.

See 詩經 Legge, page 508.

4.—Being ashamed of oneself for having accomplished nothing is expressed by “having wasted the years and months.”

5.—To converse with one is termed “to chat on the weather (*lit* ‘cold and heat’).”

6.—Hateful are the alternate coldness and warmth of men’s feelings.

7.—Despicable is the fickleness (*lit* hot and cold) of the world.

年六	歲五	時四	泰三	之	秦二	之	周一
豐	歉	序	階	兄	亡	懦弱	末
曰	曰	調	星	殘	無		無
大	饑	和	平		燠		寒
有	饉	曰	曰		歲		年
之	之	玉	泰		由		因
年	歲	燭	平		嬴		東
					氏		周

1.—At the end of the Chou dynasty there was no cold season on account of the weakness of the Prince of Eastern Chow.

The last prince of the Chow dynasty (B.C. 1122-255), was called 東周君.

2.—When the Ch'in dynasty perished, the year was without warmth on account of the cruelty of the Ying family.

嬴 was the family surname of the founder of the dynasty.

3.—When the T'ai Chieh stars are in a level line it means Peace.

The T'ai Chieh or 三台 are the three stars in the feet of the Great Bear. These three stars are regarded as symbolical of the ruler, his officials, and the people.

4.—When the seasons are regular is expressed by a "precious candle."

The expression refers to the story of the dragon which is said to hold a candle in its mouth, the light of which is bright and clear when the seasons are regular, and obscured when irregular.

5.—A year of scarcity is expressed by "a year of famine."

6.—A year of plenty is called "a year of great abundance."

五	四	三	二	一
春祈秋報。農夫之常規。	騰貴。	薪如桂。食如玉。言薪米之	可珍。	豐年玉。荒年穀。言人品之
			梁惠王之凶歲。野苧堪憐。	唐德宗之饑年。醉人爲瑞。

1.—During the year of famine in the reign of Tê Tsung (B.C. 780-805) of the T'ang dynasty, a drunken man was considered a good omen.

2.—During the evil year in the reign of Prince Wei of Liang those who lay dead from hunger in the wastes were worthy of pity.

See Mencius Legge, page 9.

3.—“A jewel in years of plenty;” “grain in years of dearth”—terms applied to men pre-eminent for their worth.

These terms, now used generally, were originally applied to

庾亮 and 庾翼 of the 晉 dynasty.

4.—“Fuel as cinnamon;” “food as gems”—terms for the high price of fuel and rice.

An expression attributed to 蘇秦 *see* Mayers, No. 626.

5.—Prayers in spring; thanksgiving in autumn—the common practice of husbandmen.

待	志	日	三	惜	吾	韶	二	事	吾	夜	一
旦。	士	月		陰。	輩	華			人	寐	
	正	其			須	不			之	夙	
	宜	除			當	再			勤	興	

1.—To go to sleep late and to rise early is the practice of diligent men.

See 詩經 Legge, page 100.

2.—The splendour of youth never returns; we should redeem the time.

The latter part of the sentence was used by 陶侃 *see* Mayers, No. 711.

3.—The days and months will be leaving us; the resolute scholar should wait for the morn.

For the former phrase *see* 詩經 Legge, page 174, and for the latter *see* Mencius, Legge, page 203.

CHAPTER IV.

傳	家	七	讓	官	六	諸	五	天	四	以	三	以	二	爲	三	一
子。	天	下。	賢。	天	下。	候	一	子	天	力	假	德	行	帝。	皇	
是	下。	是	乃	以	乃	國	之	下	之	仁	者	仁	者		爲	
以	下。	以	以	位	以	君	之	主	之	霸	者	王	王		皇	
位	下。	位	位	位	位	君	之	主	之	霸	者	王	王		五	帝

廷 朝

THE COURT.

1.—The three Emperors are the 皇 and the five Monarchs are the 帝.

The three are heaven, earth, and man. The five are Fuh-Hsi, Shên-Hung, Hwang-Ti, Yao, Shun.

2.—Those who with virtue as a means act humanely are true kings.

3.—Those who with force as a means pretend to act humanely are tyrants.

4.—The Son of Heaven is the ruler of all under heaven.

5.—A feudal prince was the prince of a State.

6.—A republic is where the most exalted position is offered to the most worthy.

7.—An hereditary monarchy is where the throne descends to the son.

椒 房 是 皇 后 所 居。	旨。 皇 后 之 命。 乃 稱 懿	音。 皇 帝 之 言。 謂 之 綸	人 臣 覲 君 曰 虎 拜。	皇 帝 卽 位 曰 龍 飛。	殿 下 尊 重 宗 藩。	陛 下 尊 稱 天 子。
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1.—“Under the steps” a term of respect for the Emperor.

The phrase refers to steps, below which officers stand to report to the monarch.

2.—“Below your palace” is a term of respect in addressing the Princes of the Blood.

3.—The ascending of the throne by the Emperor is expressed by “the dragon soars.”

4.—Ministers interviewing their prince is expressed by “the Tiger bowing (with his head to the ground).”

See 詩經 Legge, page 554. 虎 was the name of the earl of 召 more commonly known by his honorary title of 穆公 see Mayers, No. 511.

5.—The words of the Emperor are called “silken sounds.”

See 禮記 B.K. xxx. 7, Legge, page 354.

6.—The Empress’ decrees are called “the virtuous will.”

7.—“The pepper-abode” is the place where the Empress dwells.

The walls of the palace apartments of the Empresses of the Han dynasty were smeared with pepper for purposes of warmth and as a symbol of a numerous progeny.

一 楓宸乃人君所蒞。

二 天子尊崇。故稱元首。

三 臣鄰輔翼。故曰股肱。

四 龍之種。麟之角。俱譽宗藩。

五 君之儲。國之貳。皆稱太子。

六 帝子爰立青宮。

1.—“The maple rooms”—the abode of the Emperor.

“Maple rooms,” so called because in the 漢 dynasty many maple trees were planted in front of the palace.

2.—The Son of Heaven is high and exalted and is therefore called “The Fountain Head.”

3.—The ministers are his props and wings, and are hence called “his limbs.”

See 書經 Legge, page 89.

“When the members work joyfully,

“The head rises flourishingly,

“And the duties of all the officers are fully discharged.”

股肱喜哉，元首起哉，百工熙哉，

4.—“The seed of the dragon,” “the horn of the unicorn” are both terms of praise for the Princes of the Blood.

5.—“The king’s deputy,” “the second in the country” are terms for the heir-apparent.

6.—The palace of the heir-apparent is the “Emerald Palace.”

子	嵩	五	子	前	四	牒	帝	三	潢	宗	二	帝	一
以	嶽		以	星		。	胄		。	室		印	
萬	效		千	耀		之	譜		之	派		乃	
歲	靈		秋	彩		名	爲		演	於		是	
	三			共		玉			天			玉	
	呼			祝								璽	
	天			太									

1.—The Emperor's seal is called "the jade signet."

2.—The branches of the Imperial kindred are spread out in the T'ien Wang.

The Emperor is regarded as the son of heaven and his kindred is likened to the stars in the 天潢.

3.—The Imperial genealogical register is called "the precious records."

4.—"The front star shedding lustre"—a prayer that the heir-apparent may live for a thousand autumns.

Three stars in *Antares* and *Scorpio* represent the throne of the heavenly ruler. The middle star is the Emperor's throne, the front star is the heir-apparent's throne, the after star is the throne of the son of the Emperor's concubine.

5.—There was a spiritual manifestation on Mount Sung when the Emperor was thrice hailed with the cry "10,000 years" (*i.e.* long life).

The Emperor 武 of the Han dynasty, 140-86 B.C., ascended the Sung Hill when his attendants heard the cry thrice repeated, "10,000 years."

共馬四
仲后
賢練
妃服
以
鳴
儉。

世姜三
稱后
哲脫
后簪
而
待
罪。

娥妃二
嬪
媵
嬙
總
是
宮

位神一
器
大
寶
皆
言
帝

1.—“The spiritual vessel,” “the great jewel”—are both expressions for the Imperial throne.

From 文中子 and the 易經.

2.—Fei, Pin, Ying, Ch'iang are each a term for an Imperial concubine.

3.—The Empress Chiang, who took off her head-ornaments and awaited punishment, has been praised by the world as a wise Empress.

The 宣王 of the Chow dynasty 827-781, B.C., happened to rise late for one or two days. The Empress Ch'iang blamed herself for this, and, having removed her ornaments, requested that she might be punished. The Emperor acquitted her of all blame, and henceforward devoted himself more energetically to the affairs of State.

4.—The Empress Ma, who wore coarse clothing in order to proclaim economy, was regarded by all as a good queen.

Ma Hou was the Empress of the Emperor 明 of the after Han dynasty, 58-76 A.D.

四	興	覃	漢	二	三	動	配	唐	一
歌。	樂	少	太		祝。	華	昊	放	
	府	海。	子			封	天。	勳	
	之	乃	恩			之	遂	德	

1.—Fang Hsiün of T'ang was equal in virtue to great heaven and so excited the three prayers of the frontier officer in Hwa.

He prayed that the great Yao might have many riches, long life, and a numerous male progeny.

多富, 多壽, 多男子.

2.—The benevolence of the heir-apparent to the throne of Han was vast as a small sea, and gave rise to the four chants of the College of Music.

The heir-apparent referred to afterwards became the Emperor Ming 明 58-76, A.D. The four chants were:—

日重光, 月重輪, 星重輝, 海重潤,

CHAPTER V.

鉉。	宰五	宿。	郎四	台。	三三	浴。	大二	向。	帝一
相		官		公		日	臣	離	王
位		上		上		之	有	之	有
居		應		應		功。	補	象。	出
台		列		三		天		震	

臣 文

CIVIL OFFICERS.

1.—The Emperor has the emblem of coming forth from the 震 diagram and going towards the 離 diagram.

See 易經.

2.—The meritorious services of a great officer are equal to repairing heaven and purifying the sun.

Said of 張俊 by 趙鼎 *see* Mayers, No. 38.

3.—The three chiefs correspond above to the Three Terraces.

The 三公 comprehend the modern 太師 Grand Preceptor, 太傅 Grand Tutor, 太保 Grand Guardian.

For 三台 *see* page 39.

4.—The High Officers of the Boards correspond above to the zodiacal signs.

5.—The Prime Minister's position is in the Terrace (constellation) and he is the handle (of the tripod).

The tripod—the symbol of the state—is supported by its handle—the Prime Minister.

The Chinese believe that officials on earth are represented by stars in heaven and that, by the appearance of his star, the prosperity or misfortune of an official may be foreseen.

狀元報捷曰紫泥封。	六	婦人受封曰金花誥。	五	司成尊稱祭酒。	四	天使稱譽行人。	三	內翰學士。翰林院之稱。	二	都憲中丞。都御史之號。	一
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1.*—都憲中丞 a title for the metropolitan censor.

2.—內翰學士 a term for the members of the Han Lin Bureau.

3.—“Heaven’s messenger” (天使)—a term of praise for an Imperial envoy.

4.*—“Manager of the accomplishments” (司成)—a polite term for a libationer.

5.—A lady’s patent of nobility is called “a golden flower patent.”

6.—The announcement of the senior wrangler’s success is called 紫泥封.

* The official titles, which occupy about a page of the text, have not been translated. A full account of all official titles will be found in “The Chinese Government” by Mayers.

價林堂金三
之羨馬
聲翰玉

之籍以宋二
口諫美眞
臣珠宗

之覆以唐一
名宰金玄
相甌宗

1.—The Emperor Hsuen Tsung of the T'ang dynasty used a golden bason to cover the names of his prime ministers.

The Emperor Hsuen Tsung (A.D. 713-756) used always to write down the names of his premiers before selecting them. On one occasion he had written down the names of **崔琳** and **盧從愿**, and, while debating as to which of the two he should nominate, the heir-apparent appeared before him. The Emperor covered the names with a golden bason, and asked his son to guess who they were. The son immediately guessed the two names that had been written.

2.—The Emperor Chên Tsung of the Sung dynasty with precious pearls stopped the mouth of his censor.

The Emperor Chên Tsung (A.D. 998-1022) being afraid that his minister **王旦** would upbraid him for a certain line of action he had resolved on taking, sent for him, and, having filled him with wine, presented him at parting with a bottle for the use of his wife and children. On his return Wang opened it, and found it full of beautiful pearls. Wang Tan, knowing the Emperor's intention, remained silent.

For an account of Wang Tan *see* Mayers, No. 821.

3.—“The golden horse,” “the jewelled hall” terms of respect for the reputation of the Han Lin.

武帝 of the Han dynasty (B.C. 140-86) had the image of his horse cast in copper and placed at the door of the Han Lin Bureau.

“Jewelled hall”—a term first used by **太宗** (A.D. 976-998) of the Sung dynasty on a scroll which was hung up in the Han Lin.

初	八	指	七	代	六	太	五	府	四	知	三	台	二	儀	朱	一
到		日		天		守		尹		府		輔			轡	
任		高		巡		之		之		曰		曰			皂	
曰		陞		狩		馬		祿		黃		紫			蓋	
下		預		贊		五		二		堂		閣			仰	
車。		賀		稱		花		千		太		名			郡	
		官		巡		驄。		石。		守。		公。			守	
		僚。		按。											之	
															威	

1.—“The red chariot hood,” “the black cover”—the awe inspiring insignia of the prefect.

These insignia were used in the Han dynasty.

2.—The T'ai Fu is called the illustrious Duke of the Red Chamber.

3.—The prefect is called the great guardian of the yellow hall.

“Yellow hall,” so called because the prefects of Wu (吳), having had their offices frequently burnt down, smeared them over with orpiment (雌黃).

4.—The salary of the Governor of the Imperial Prefecture of 順天府 is 2,000 piculs (of rice).

5.—The chief custodian had five dappled horses.

6.—A provincial inspector is complementarily called “an inspector on behalf of the Emperor.”

7.—“Pointing to the day of high promotion” is to offer an anticipatory congratulation to officials.

8.—First arrival at one's post is called “to descend from the chariot.”

間。故曰摺紳。	五朝臣皆摺笏於紳	令。故名閣宦。	四太監掌閣門之禁	古子男之邦。	三墨綬銅章。令尹卽	古諸侯之國。	二藩垣屏翰。方伯猶	告致仕曰解組。
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1.—Applying for leave to retire from office is called “loosening the tassel.”

組 refers to the tassel or tape attached to the seals of office.

2.—The terms “Fence” “Wall,” “Screen,” “Buttress”—a Treasurer (方伯)—the same as the ancient feudal chiefs.

See 詩經 Legge, page 503.

“Good men are a fence; the multitudes of the people are a wall; great States are screens; great families are buttresses.”

介人維藩， 大師維垣， 大邦維屏，
大宗維翰，

3.—“Black cords,” “a copper seal”—(badges of) a magistrate who corresponds to the ancient territorial barons.

4.—Eunuchs attend to the regulations prohibiting entrance within the palace, and are therefore called “the doorkeeping officials.”

5.—The court officials all insert a tablet (笏) in their girdles (紳), and are therefore called 摺紳.

忍其下。舍王召三	稷武汲二	筆高蕭一
伐遺後甘之伯	臣。眞黯	吏。曾曹
其愛人棠政布	是相	爲相
樹不思之嘗文	社漢	刀漢

1.—Hsiao and Ts'ao, who were the prime ministers of the Emperor Kao of the Han dynasty, had been clerks.

The Emperor Kao Ti was founder of the Han dynasty and ruled from B.C. 206-194. Hsiao and Ts'ao were two of his adherents. For an account of them *see* Mayers, Nos. 578 and 767. In their time there was no paper; writing was done on bamboos by means of a sharp instrument; hence the expression 刀筆.

2.—Chi Yen, prime minister to the Emperor Wu of the Han dynasty, was indeed a minister of state.

Hi Yen was famous for his fearless denunciation of what he considered wrong, and frequently remonstrated with the Emperor Wu (B.C. 140-86), who entitled him 社稷之臣, the minister of the spirits of the land and grain, which govern the well-being of the Empire (*see* Mayers, No. 605).

3.—Shao Po administered the government of Prince Wên, his abode happening to be under a sweet-pear tree. After generations, in consideration of his loved memory, could not bear to have the tree felled.

See 詩經 Legge, page 26.

This umbrageous sweet-pear tree; clip it not, hew it not down. Under it the chief of Shao lodged.

蔽芾甘棠，勿翦勿伐，召伯所茇。

See also Mayers No. 238, and No. 593.

王	王	四	慎	伴	三	道	魚	二	名	中	才	孔	一
相	德		居	食		秉	頭		乃	先	嘗	明	
公。	用		位	宰		性	參		三	主	隱	有	
	人		無	相。		骨	政。		顧	慕	草	王	
	稱		能。	盧		鯁。	魯		其	其	廬	佐	
	黑			懷		宗			廬。	芳	之	之	

1.—K'ung Ming, who had talents fitting him to aid an Emperor, lived retired in a hut of straw. Hsien Chu, cherishing his illustrious reputation, thrice visited his hut.

諸葛亮 alias 孔明 was the counsellor of 劉備, who was enabled to establish himself upon the throne under the title of 先主 through the military skill and wisdom of his adviser. For an account of the former *see* Mayers, No. 88; of the latter, Mayers, No. 415.

2.—The fish head councillor, Lu Tsung-tao, was of an unyielding disposition.

So called from his surname, which is written with a fish at the top. He lived in the 宋 dynasty.

3.—The bon-vivant minister, Lu Huai-shên, was incompetent for the office he held.

Lu Huai-shên was one of the ministers of 玄宗 A.D. 713-756 of the T'ang dynasty, and was notorious for shirking official responsibility. Hence the title "the bon-vivant minister."

4.—Wang Tê-yung was called "Master Black Wang."

王德用 (A.D. 979-1058), a famous commander who had a very black face and a fierce warlike look, while from his neck downwards his skin was very fair.

For an account of him *see* China Review, Vol. xiv., page 166.

鳳朝陽。	不諱。	李善兢稱鳴	四	飲馬投錢。	項仲山潔己。	三	蒲鞭示辱。	漢劉寬責民。	二	鐵面御史。	宋趙卞世號	一
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1.—Chao Pien of the Sung dynasty was called in his generation by the title of the “Iron-faced censor.”

Chao Pien lived in the time of 仁宗 A.D. 1023-1064 and was famous for his fearless denunciations of the great, hence the sobriquet “iron-faced censor.”

2.—Liu K'uan of the Han dynasty punished the people with a whip of rushes (merely) to mark the disgrace.

Liu K'uan, who was a model of patient forbearance, lived in the time of 桓帝 A.D. 147-168. When prefect of 南陽, instead of flogging in the usual way, he used to punish offenders by whipping them with a whip of rushes in order to make them feel a sense of shame rather than actual pain.

3.—Hang Chung-shan kept himself so pure that when he had watered his horses he threw money into the water (to pay for what had been used).

4.—Li Shan-Kan was direct and outspoken in his utterances, and all declared “the male phoenix sings facing the sun” (*i.e.* the Emperor)."

See Legge 詩經, page 484. Li Shan-Kan was the first of the censors since the time of 褚遂良 (*see* Mayers No. 117) who dared to remonstrate with the Emperor. The comparison of his utterances to the singing of the phoenix means that remonstrances such as his were very rare.

五	廉	四	之	人	三	之	民	二	直	漢	一
袴。	范		不	嫌		不	愛		斥	張	
	守		去。	謝		留。	鄧		豺	綱	
	蜀			令			侯		狼	彈	
	郡。			之			之		當	劾	
	民			貪。			政。		道。	無	
	歌			推			挽			私。	

1.—Chang Kang of the Han dynasty was impartial in his denunciations, but proclaimed in plain terms against the “jackals and wolves in office.”

Chang Kang lived in the time of 順帝 (A.D. 126-145) of the Han dynasty, and was loud in his denunciations of 梁冀 and his brothers, whose sister was the Empress. (For an account of 梁冀 see Mayers, No. 384).

2.—The people loved the government of Têng Hou and endeavoured unsuccessfully to detain him in office.

3.—They were disgusted with the rapacity of the magistrate Hsieh, and in vain tried to drive him away.

鄧侯 and 謝令 were magistrates of 吳郡, the former being as popular as the latter was unpopular.

4.—When Lien Fan was the prefect of Shuh, the people sang the “Five pantaloons” ditty.

Lien Fan abrogated the restrictions forbidding the use of lights at night for fear of fire, on which the following song was composed and sung by the people, who were grateful for thus having an opportunity of increasing their earnings by night-work :—

廉叔度，來何暮，不禁火，民安作，
昔日無襦，今五袴，

迎。有。州。郭。三	異。有。牟。魯。二	岐。陽。張。一
竹。守。汲	馴。令。恭	麥。堪
馬。兒。爲	雉。桑。爲	穗。守
之。童。并	之。下。中	兩。漁

1.—When Chang Han was prefect of Yü Yang, each stalk of wheat had two ears.

Chang Han lived in the time of 光武 (A.D. 25-58) of the after Han. During his administration of Yü Yang, the people became very prosperous and used to sing :—

桑無附枝，麥穗兩岐，張君爲政，樂不可支。

2.—When Lu Kung was magistrate of Chung-mou, there was the prodigy of a tame pheasant under a mulberry tree.

Lu Kung lived in the time of the after Han under the reign of 章帝 A.D. 76-89 and was magistrate of Chung-mou, the modern K'ai-fung-fu. His administration was said to have been characterised by three peculiarities which were described as follows :—

蝗不入境，化及禽獸，童子有仁心。

Owing to the humanity of the boys of the place, who did not maltreat the birds, the prodigy recorded in the text occurred.

3.—When Kuo Chi was prefect of Ping Chou, the boys met him riding on bamboo horses.

Kuo Chi, who lived in the time of the after Han dynasty, was famous for his good government. When on a tour of inspection he was met by a number of youths riding on bamboo horses, who, when questioned by him, said that they had come to meet him in order to evince their joy at his arrival. When he retired from his post, he was again accompanied by these boys riding in the same manner.

潘	河	四	仇	鸞	三	家	司	二	路	鮮	一
岳	陽		香	鳳		生	馬		福	于	
之	遍		爲	不		佛。	溫		星。	子	
爲	種		主	棲			公。			駿。	
縣	桃		簿。	枳			眞			寧	
官。	花。			棘。			是			非	
	乃			羨			萬			一	

1.—The career of Hsien-yü Tzu Chün was indeed guided throughout by a happy star.

This phrase was used by 司馬光 (A.D. 1009-1086), who employed Hsien-yü as a salt commissioner.

2.—Ssü-ma, Duke Wên, was verily the living Buddha of ten thousand families.

For an account of 司馬 see Mayers, No. 656. He was so esteemed by the people during his lifetime that he was worshipped in 10,000 families. Hence the expression in the text.

3.—“The Phoenix does not perch upon the thorn” was used in praise of Ch'iu Hsiang when registrar.

Ch'iu Hsiang lived in the time of the after Han, and, though holding a subordinate position, was esteemed among the people for having rendered an unfilial son dutiful to his mother. Hearing of this, his superior promoted him saying:—

鸞鳳不棲枳棘，百里非大賢之路。

4.—When P'an Yo was magistrate, Ho Yang was planted throughout with peach trees.

P'an Yo lived in the Tsin dynasty. When magistrate of Ho Yang, if any of the people were in debt, he himself settled the claim against them, but made them plant a peach tree. When he retired from his post, the whole district was covered with peach trees.

令	可	此	三	刀	海	龔	二	風	陵	劉	一
名	歌	皆		買	令	遂		滅	昔	昆	
攸	是	德		牛	民	守		火	日	宰	
著	以	政			賣	渤			反	江	

1.—When Liu Kun was magistrate of Chiang Ling, the wind veered round and extinguished a fire.

Liu Kun lived in the time of **光武** (A.D. 25-58) of the after Han. Once on the occasion of a fire he kneeled before it, which caused the wind to veer round and extinguish the flames.

2.—When Kung Sui was prefect of Po-hai, he made the people sell their swords to buy oxen.

Kung Sui lived in the time of **宣帝** (B.C. 73-48) of the Han dynasty. For an account of him *see* Mayers, No. 286. By offering amnesties to the robbers who infested his territory, he induced them to abandon their life of brigandage and to turn to honest labour.

3.—All the above are examples of virtuous government, worthy of song, and have thus rendered their names famous.

CHAPTER VI.

數 萬 甲 兵。	范 仲 淹。 胸 中 具	三	將 之 多 奇。	起、 翦、 頗、 牧、 乃 武	二	人 之 最 著。	韓、 柳、 歐、 蘇、 固 文	一
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職 武

MILITARY OFFICERS.

1.—Han, Liu, Ou, Su are the most distinguished of littérateurs.

韓俞 (A.D. 788-824) *see* Mayers, No. 158. 柳宗元 *see* Mayers, No. 419. 歐陽修 *see* Mayers, No. 529. 蘇軾 *see* Mayers, No. 623.

2.—Ch'i, Chien, P'o, 'Mulí are the most remarkable among military leaders.

白起 *see* Mayers, No. 544. 王翦 *see* Mayers, No. 823. 廉頗 *see* Mayers, No. 49. 李牧 *see* Mayers, No. 360.

3.—Fan Chung-yen had myriads of armed soldiers in his breast.

For an account of Fan Chung-yen *see* Mayers, No. 124. The above phrase was applied to him by the Bactrians against whom he was waging war.

益	韓	六	黃	五	姜	四	莫	穰	三	堪	孫	二	八	楚	一
善。	信		石		太		測。	苴		誇。	贖		千	項	
	將		公		公			尉			吳		子	羽。	
	兵。		有		有			繚。			起。		弟。	江	
	多		三		六			兵			將			東	
	多		畧。		韜。			機			畧			有	

1.—Hang Yü of Ch'u had 8,000 followers at Chiang Tung.

For an account of Hang Yü *see* Mayers, No. 165. After his defeat at Chiang Tung he lamented the loss of his numerous followers who had accompanied him on the expedition, and committed suicide.

2.—The military strategy of Sun Pin and Wu Chi was worthy of praise.

For an account of Sun Pin and Wu Chi *see* Mayers, No. 635 and No. 866.

3.—The military tactics of Yang Tsu and Wei Liao were unfathomable.

穰苴 served under Duke 景 of Chi who made him minister of war (司馬).

尉繚 was a native of 魏 and a disciple of 鬼谷. Both were authors of works on military tactics.

4.—Chiang T'ai-kung wrote the six tactics.

For an account of him *see* Mayers, No. 257. He wrote a book called the 六韜.

5.—Hwang Shih-kung wrote the three strategies.

For an account of him *see* Mayers, No. 223.

6.—Han Hsin said, with regard to the command of men, "the more the better."

For an account of Han Hsin *see* Mayers, No. 156.

參九	都八	總七	都六	武五	大四	驍三	夷二	毛一
戎	閫	兵	督	士	將	勇	狄	遂
卽	卽	稱	稱	曰	曰	之	之	譏
是	是	爲	爲	武	干	士	人	衆
參	都	大	大	弁	城	曰	似	碌
將	司	總	鎮			獬	蛇	碌
		戎	國			貅	豕	無
								奇

1.—Mao Sui ridiculed all as “very unimportant ordinary creatures.”

These words were used by Mao Sui in speaking of the persons who, along with him, formed the deputation from the State of 趙 to 楚. Through the exertions of Mao Sui the Prince of Ch'u was induced to form an alliance.

2.—The men of the barbarous tribes were like serpents and pigs (*i.e.* cunning and greedy).

3.—A brave and courageous soldier is like a 獬貅 (a powerful wild beast, valiant in fight).

4.—A great general is called a citadel of defence.

5.—A military officer is termed “a military cap.”

6.—A General in Chief (都督) is called 大鎮國.

7.—A Brigade General (總兵) is called 大總戎.

8.—都閫 is the same as 都司 (First Captain).

9.—參戎 is the same as 參將 (Lieutenant Colonel).

一 千戶有戶侯之仰。百戶有百宰
 二 以車爲戶曰轅門。
 三 顯揭戰功爲露布。
 四 下殺上謂之弑。
 五 上伐下謂之征。
 六 交鋒爲對壘。
 七 求和曰求成。
 八 戰勝而回。謂之凱旋。
 九 戰敗而走。謂之奔北。

1.—The commander of a thousand is called 戶侯; the commander of a hundred 百宰.

2.—A gate made from chariots is called "a thill gate."

3.—Proclaiming victory in war is expressed by 露布 (to publish abroad).

4.—An inferior killing a superior is expressed by 弑

5.—A superior attacking an inferior is termed 征.

6.—To cross swords is called "opposing ramparts."

7.—To sue for peace is called 求成.

8.—A return from victory is called "a triumphant return."

9.—Flight after a defeat is called "running north."

大	漢	五	北	風	四	梁	豕	三	服	破	三	爲	二	爲	一
樹	馮		之	聲		之	突		之	膽		國		君	
下	異		魂	鶴		狀	狼		狀	心		救		洩	
不	當			唳			奔			寒		難		恨	
誇	論			驚			比			比		曰		曰	
己	功			士			夷			敵		勤		敵	
績	獨			卒			虜			人		王		愾	
立				敗			跳			懾					

1.—To wreak vengeance on behalf of one's prince is called "hostile passion."

2.—To save the country from danger is expressed by "zealous in the cause of one's prince."

3.—"Their spirit broken and their hearts cold with fear"—a metaphor for the appearance of a subdued enemy.

Such was said to have been the feelings of the 西夏 on hearing of the names of 韓琦 and 范仲淹.

3 a.—"Pigs rushing and wolves running"—a metaphor for the appearance of the barbarians and captives springing across the bridge.

This sentence appears in some texts instead of No. 3.

4.—The sound of the wind and the cry of the cranes frightened out of their wits the routed soldiers.

This refers to the defeat of the army of 秦 under 符堅 by 謝玄 the General of Tsin (晉). The troops of Ch'in were so alarmed that they thought the sound of the wind and the cry of the cranes were the soldiers of the enemy.

5.—Fêng I of the Han dynasty, when others were talking of merit, stood alone under a large tree and did not boast of his achievements.

Fêng I died A.D. 84. For an account of him see Mayers, No. 136.

脫	奇	毛	三	斷	廣	苻	二	營	軍	漢	一
穎。	處	遂		流。	投	堅		按	親	文	
	囊	自			鞭	自		轡	幸	帝	
	便	薦			可	誇		徐	細	嘗	
	當	才			以	將		行。	柳	勞	

1.—When the Emperor Wên of the Han dynasty was distributing rewards to the troops, he went in person to the small-willow camp, reining in his horse and making it walk slowly.

Wên Ti B.C. 179-156. For an account of 周亞夫, who was in command of the camp in question, *see* Mayers, No. 74.

2.—Fu Chien boasted that he had so many soldiers that they could stop the current of the stream by throwing in their whips.

For an account of Fu Chien *see* Mayers, No. 141. The above phrase was used by him in answer to the warnings of 苻融 and others against the dangers of the 長江.

3.—Mao Sui boasted of his distinguished ability that (unlike an awl) if placed in a bag, it would force its way out, handle and all!

The ruler of the State of 趙 was sending 趙勝 to ask assistance from the State of 楚 against the State of 秦. Mao Sui, who was a guest of Chao Sheng, asked that he might be allowed to accompany the mission, to which the former replied :—"Men of ability are like " an awl in a bag ; the point appears at once. Now you " have been my guest for three years. I have seen " nothing remarkable in you." Mao responded that his ability, if placed in a bag, would not, like an awl, only show one point, but would display itself altogether.

之	韓	三	里	項	無	二	陰	韓	羞	一
辱。	信		。	羽	面		。	信	與	
	受			羞	見			降	噲	
	胯			歸	江			作	等	
	下			故	東			淮	伍	

1.—Ashamed of being of the same rank with K'uai and others, Han Hsin was degraded and made (marquis of) 淮陰.

For an account of Han Hsin, *see* Mayers, No. 156. He was degraded from being Prince of Ch'u (楚王) to the government of T'ai Yüan, with the title 淮陰候. For an account of 樊噲 *see* Mayers, No. 126.

2.—Not having the face to see the people of Chiang-tung, Hsiang Yü was ashamed to return to his old home.

For an account of Hsiang Yü, *see* Mayers, No. 165. Hsiang Yü reached 烏江 after his crushing defeat at the hands of Liu Pang. It was suggested that he should procure recruits for his army from Chiang-tung, but Hsiang Yü replied that when last he set out from Chiang-tung 8,000 followers attended him, not one of whom had returned, and asked how he could face the people there again.

3.—Han Hsin submitted to the disgrace of crawling under another's legs.

For Han Hsin *see* ante. When he was young one of his contemporaries dared him to put him to death under penalty of creeping under his fork. Han Hsin submitted to the indignity and when he rose to power he promoted the person who had been the cause of it, pointing out that if he had killed him, he would not have gained the renown he afterwards attained.

朽	用	五	卯	求	四	樊	三	衛	二	張	一
棄	人		棄	士		噲		青		良	
連	如		干	莫		爲		爲		有	
抱	用		城	求		屠		牧		進	
之	木		之	全		狗		豬		履	
材	毋		將	毋		之		奴		之	
	以			以		輩				謙	
	寸			二							

1.—Chang Liang had the humility to return the sandal.

For an account of Chang Liang *see* Mayers, No. 26, where will be also found the story of the sandal which Chang Liang picked up and handed back to a poor old man who had dropped it, and who in return gave him a book from which Chang Liang derived the wisdom which made his career such a success.

2.—Wei Ch'eng was a swineherd.

For an account of Wei Ch'eng, who was one of the generals of **武帝** of the Han dynasty, *see* Mayers, No. 843.

3.—Fan K'uai was a dog butcher.

For Fan K'uai *see* above, page 66.

4.—In looking for a officer do not look for perfection. Do not reject a "buckler" and "citadel" general on account of two eggs.

5.—Use men as you use wood; do not, on account of a rotten inch, reject a thick piece of timber (*lit* a piece of timber equal in circumference to the embrace of a man's arms).

The Prince of Wei (**衛**) dismissed **荀變** because, in collecting the taxes of the people, he eat two of their eggs. **子思** remonstrated with him as in the above two sentences.

武 將 枚 英 能 之 可 之 總 一
 經。 略。 舉。 雄。 伸。 志。 大。 身。 之
 須 欲 難 自 能 丈 可 君
 讀 詳 以 古 屈 夫 小 子

1.—To sum up—the superior man's position may sometimes be humble, sometimes exalted, the hero's purpose may sometimes find scope, sometimes not. It would be impossible to treat in detail of all the heroes from ancient times. If it is desired to inquire more minutely into military tactics, the military classics should be read.

CHAPTER VII.

曾、已、高、何、二	朋、兄、君、何、一
玄、身、曾、謂	友、弟、臣、謂
子、祖、九	夫、父、五
孫、考、族	婦、子、倫

子 父 孫 祖

GRAND-PARENTS AND GRAND-CHILDREN,
PARENTS AND CHILDREN.

1.—What are the five Cardinal Relations 五倫—

- (1). 君臣 Between sovereign and subject.
- (2). 父子 „ father and son.
- (3). 兄弟 „ elder brother and younger.
- (4). 夫婦 „ husband and wife.
- (5). 朋友 „ friend and friend.

2.—What are the nine degrees of blood relationship 九族—

- (1). 高祖 Great-great grandfather.
- (2). 曾祖 Great grandfather.
- (3). 祖父 Grandfather.
- (4). 父親 Father.
- (5). 已身 Self.
- (6). 子 Son.
- (7). 孫 Grandson.
- (8). 曾孫 Great grandson.
- (9). 玄孫 Great-great grandson.

君。	祖五	是父四	肯父三	遠二	始一
稱	王	子	堂。	孫	祖
王	父。	俱	子	曰	曰
父。	父	賢	創	耳	鼻
曰	曰	曰	造	孫。	祖。
嚴		是	肯		
		父	構		

1.—The first ancestor is called “the nose ancestor.”

So called because the nose is said to be the first of the features that is formed.

2.—Remote descendants are called “ear-grandsons.”

So remote that they can be heard of only and not seen.

3.—The building up of a family by father and son is called “willing to complete the roof and to raise up the hall.”

See 書經 Legge, page 371.

“But when a deceased father, wishing to build a house, had
“ laid out the plan, if his son be unwilling to raise
“ up the hall, how much less will he be willing to
“ complete the roof?”

若考作室，既底法厥，子乃弗肯堂
矧肯構，

4.—When father and son are both excellent, it is said
“like father like son.”

5.—Grandfathers are called “royal fathers”; fathers,
“venerable princes.”

These expressions are from the 爾雅 and 易經.

阿不四	而父喬三	蘭子二	椿父一
姑痴	俯之木	桂孫	萱母
阿不	如道高	騰發	竝俱
翁。聳。	子梓而	芳達。	茂存。
不作	之木仰。	謂之	謂之
	卑低似		

1.—Father and mother being both alive is expressed by “the cedrela and hermocallis are both flourishing.”

The “cedrela” is said by 莊子 to be a tree which lives for 8,000 years; hence applied to a father in the hope that he may have a long life. The “hermocallis” is called also the 忘憂草, because it causes one to forget sorrow, and the 宜男草, because it is said that if a woman wears it, she will bear a son; hence applied to a mother.

2.—When sons and grandsons are prosperous is expressed by “the fragrance of the orchid and cassia ascends.”

3.—“The pine rears its head aloft,” like unto the way of a father; “the rottlera bows its head low,” like a son in his humility.

The philosopher 商 informed the sons of the Duke of Chou, 白禽 and 康叔, that the pine may be compared to a father and the rottlera to a son.

4.—“He who will not appear to be stupid and deaf will not do as a mother or father-in-law.”

This was a proverb used by the Emperor 代宗 (A.D. 763-780) to his minister 郭子儀, who had brought his son before the Emperor to be punished on account of his having quarrelled with his wife, who was the daughter of the Emperor.

之語。	謀。曹操美孫權	生子當如孫仲	四	蛉。	育義子。乃曰螟	三	蠱。	蓋父愆。名為幹	二	為人爲子。	得親順親。方可	一
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1.—When one has got the hearts of his parents and is in entire accord with them he may be considered a man and a son.

See Mencius Legge, page 190.

2.—To hide a father's faults is called 幹蠱.

See 易經.

3.—Rearing an adopted child is called 螟蛉.

See 詩經 Legge, page 334 and Jennings, page 223.

In the midst of the plain there is pulse,
And the common people gather it,
The mulberry insect has young ones,
And the sphex carries them away.

中原有菽，庶民采之，螟蛉有子，蜾蠃負之。

The *Ming-ling* is a small green insect, generally found on the mulberry tree, but also elsewhere.

The 蜾蠃 is the sphex or solitary wasp, which carries away the young of the *Ming-ling* into its hole, where it is supposed they are changed into young wasps.

4.—“Sons should be born like Sun Chung-mou”—the words used by Ts'ao Ts'ao in praise of Sun Ch'uan.

For an account of Sun Chung-mou *see* Mayers, No. 632.

恢	五	紹	四	嚴	三	樂	二	歎	一
先		箕		方		水		存	生
緒		裘		是		承		勗	子
子		子		訓		歡		之	須
振		承		父		貧		辭	如
家		父		親		士			李
聲		業		教		養			亞
				子		親			子
				之		之			朱
									溫

1.—“Sons should be born like Li Ya-tzu,” was Chu Wên’s exclamation with regard to Ts’un-hsü.

For an account of Li Ts’un-hsü *see* Mayers, No. 375.

2.—“With pulse and water as joyful offerings”—the joy of a poor scholar in nourishing his parents.

See 禮記 Legge, Vol. I., page 182.

3.—“Educating one in the right and proper way”—the strictness of a father in teaching a son.

See 左傳 Legge, pages 11 and 14.

4.—A son continuing the trade of his father is expressed by “carrying on the sieve and the fur (making).”

See 禮記 Legge, Vol. I., page 90.

5.—By enlarging the patrimony of his predecessors the son increases the family’s reputation.

趾 呈 祥。	稱 人 有 令 子。 曰 麟	五	賢 之 孫。	克 繩 祖 武。 是 稱 象	四	後 之 祖。	燕 翼 貽 謀。 乃 稱 裕	三	重 慶 下。 祖 父 俱 在。	二	具 慶 下。 父 母 皆 存。	一
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1.—“Both joys remain” (means) father and mother are both alive.

2.—“A double joy remains” (means) grandparents and parents both alive.

3.—“Securing comfort and support to his son” is used in speaking of a grandfather who has enriched his descendants by the result of his labours.

See 詩經 Legge, page 463.

Did not King Woo show wisdom in his employment of office.

He would leave his plans to his descendants and secure comfort and support to his son.

武王豈不士，詒厥孫謀，以燕翼子。

4.—“Able to walk in the steps of their forefathers” is an expression for grandsons worthy of their ancestors.

See 詩經 Legge, page 460.

5.—Praising a man who has a worthy son we say “the appearance of the omen of the unicorn’s feet.”

See 詩經 Legge, page 19.

The appearance of the *lin* or unicorn was supposed to be the sign of a golden age and of the appearance of a sage.

子問五	羲分四	牙殺三	廣殺二	鳳稱一
儀安	之甘	之子	之父	毛宦
厥惟	弄以	人媚	天自	濟有
孫點	孫娛	心君	性立	美賢
最額	自目	奚齊	何隋	郎
多郭	樂王	在易	存楊	曰

1.—Speaking of an officer who has a worthy son we say, “completing the beauty of the phoenix plumage.”

An expression used by the emperor **武帝** of the Sung dynasty regarding **超宗** son of **謝**, whose name was **鳳** (Phoenix).

2.—In killing his father and setting himself up what remnant of natural feeling had Yang Kwang of the Sui dynasty.

Yang Kwang slew his father **文帝** of the **隋** dynasty and set himself up as Emperor.

3.—In slaughtering his son to please his prince where was the humanity of Yi Ya of Ch'i.

Duke **桓** of **齊** boasted that he had tasted dishes of all kinds, but did not know the taste of human flesh. Yi Ya thereupon slew his son and boiled him for the duke.

4.—“Pleasing oneself by distributing sweetmeats”—thus Wang Hsi-chih amused himself by playing with his grandsons.

For an account of Wang Hsi-chih see Mayers, No. 796.

5.—So many descendants had Kwoh Tzu-i that he could only nod his head when they paid their respects.

They were so numerous he had not time to address them, but could only nod to them.

For an account of Kwoh Tzn-i see Mayers, No. 306.

之杖伯四	之檄毛三	子親戲二	母子和一
老因俞	存爲義	之老彩	之仲九
母泣	親捧	孝萊娛	賢郢教

1.—The compounding of pills to teach her son was the excellence of the mother of Chung Ying.

The mother of Liu Chung-ying (柳仲郢), who flourished in the Tang dynasty, used to make her son eat, at night, pills compounded of bear's gall and other substances, in order to promote diligence by keeping him awake.

2.—Disporting in gaudy garments to please his parents—such was the filial piety of Lao Lai-tzu.

Lao Lui-tsz (老萊子), a legendary character who flourished in the Chou dynasty. It is said that when he was seventy years of age, he used to behave like a child before his parents, who were still alive, so that they might not think they were getting old. One of his modes of amusing them was to dress himself in a fantastic garb and gesticulate before them.

3.—Mao I accepted an appointment because his parents were still alive.

Mao I accepted office when his parents were alive, as he thought it would please them. When they died, he at once retired from public life.

4.—Po Yü cried when whipped because his mother was old.

Han Po Yü wept not on account of the pain, but because he did not feel the whipping as much as formerly, by which he knew that his mother was becoming more infirm. The phrase is sometimes expressed 被笞而泣.

翁。翁。同。分。四。	子。子。等。愛。三。	陟。親。遊。二。	倚。子。慈。一。
卽。曰。有。	如。曰。無。	岨。陟。子。	閭。倚。母。
若。吾。相。	鄰。兄。差。	岨。思。	門。望。

1.—“Leaning against the door (of her own home) and “the gate (of the village)” is said of a fond mother looking out for her son.

This phrase was uttered by the mother of 王孫賈, who was in the service of the King of Ch'i (齊). He went on service with his King and returned without him, for which his mother upbraided him. He finally avenged the murder of his King by putting to death his murderer.

2.—“Ascending the bare and wooded heights (and looking towards his home)” is said of the absent son thinking of his parents.

See 詩經 Legge, page 167.

3.—To love without difference of degree is expressed by “the affection for the child of a brother being the “same as that for the child of a neighbour.”

This is borrowed from Mencius *see* Legge, page 134 “Sen reported this reply to Mencius who said, ‘how, do “you really think that a man’s affection for the child “of his brother is merely like his affection for the “infant of a neighbour.’”

4.—Having something in common is expressed by “my father is your father.”

These words were uttered by 劉邦 when 項羽 threatened (B.C. 203) to put to death the father of the latter unless he withdrew his troops from a city which he was storming. Liu Pang replied that, as they two had entered into a bond of brotherhood in connection with the cause of 懷王, their father was the same, and he trusted that if 項羽 really intended to cook their common father, he would be good enough to give him a cup of his broth.

人 之 子。	國 器 掌 珠。 悉 是 稱	六	人 之 兒。	寧 馨 英 物。 皆 是 羨	五	子 過 父 曰 跨 竈。	四	子 光 前 曰 充 閭。	三	令 子 可 克 家。	二	長 男 爲 主 器。	一
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1.—The eldest son is the guardian of the ceremonial vessels.

This refers to the eldest son presiding over the family sacrifices.

2.—A good son can uphold the family.

令子 *see* 唐書. 克家 *see* 易經.

3.—A son who throws lustre on his ancestors is called "one who fills the village with his praises."

When 賈充 of the Chin dynasty was born, his father said that in him he had a 充閭之慶 and he was consequently named 充 with the literary appellation 公閭.

4.—The son who excels his father is said "to step beyond the foot print (of the old horse)."

See 字彙.

5.—"Such mild fragrance!" "Such inspiring beauty!" are words of praise for another's child.

The former expression was used by 山濤 of 王衍: the latter was applied to 桓溫 by 溫嶠.

See 晉書.

5.—"A vessel for the state"; "A pearl in the palm" are designations for another's children.

The first expression was applied to 房玄齡 when young. The second expression is a quotation from the poet 杜甫.

一 可 子 多 斯 蟄 者 之 瓜 縣
愛 孫 若 之 堪 後 盛 瓞 縣
者 之 螽 蟄 美 人 如 之

1.—What is to be desired are children as numerous as a swarm of locusts and an abundant posterity like unto the gourd which grows with ever lengthening stem.

See 詩經 Legge, pages 11 and 437.

CHAPTER VIII.

雅。	毋 ^四	光。	須 ^三	者	世 ^二	底	天 ^一
傷		貽		兄	間	父	下
手		同		弟。	最	母。	無
足		氣			難		不
之		之			得		是

弟兄

BROTHERS.

1.—There are no fathers and mothers in the world who are in the wrong.

The character 底 was habitually used by the Sung writers of the school of Chu Hi in a colloquial sense somewhat as 的 is used in Mandarin and 嘅 in Cantonese. The remark in the text was made by a Sung writer, when commenting on the passage in Mencius, where the effect of the filial piety of Shun upon his unreasonable father is described (*see* Mencius Legge, pages 190 and 191). The Chinese believe that the errors of the parents are all to be attributed to the imperfections of the children.

2.—There is nothing more difficult to find in this world than brothers.

3.—One should perpetuate the glory of the common blood.

4.—Do not injure the harmony of family membership (*lit* hand and foot).

Compare with 手足, the expression, "Members one of another."

棣	兄	四	萼	兄	三	之	伯	二	之	玉	一
競	弟		相	弟		相	燠		俱	昆	
秀。	聯		輝。	旣		應。	仲		賢。	金	
	芳。			翕。			簾。			友。	
	謂			謂			謂			羨	
	之			之			聲			兄	
	棠			花			氣			弟	

1.—“The elder like a gem and the younger like gold,” are terms of praise for good brothers.

This expression is said to have been first applied to 王銓 of the Sung dynasty and his brother 錫, who were famous for their filial piety.

2.—“The elder plays the ocarino, the younger plays the flute,” is an expression for the music of (family) concord.

See 詩經 Legge, page 346.

3.—When brothers are united is called “the petal and the calyx setting forth each other’s brilliance.”

The Emperor 玄宗 of the T’ang dynasty (A.D. 715-756), who was on terms of the greatest affection with his five brothers, built a chamber, called the 花萼相輝之樓, in which they used to assemble. The flower and the calyx spring from the same root like brothers.

4.—When brothers all enjoy a reputation for virtue is called “the flowers of the cherry vying with each other in beauty.”

See 詩經 Legge, page 250.

兄。難。邱。德。方。元。三。	翼。行。離。手。二。	原。鵠。顧。患。一。
弟。稱。祖。俱。方。	之。如。足。	之。似。難。
難。爲。太。盛。季。	折。鴈。分。	在。鵠。相。

1.—Looking after one another in urgent difficulty is compared to “the wagtail on the moor.”

See 詩經 Legge, page 251. Jennings, page 176.

“Quick like the wagtails on the moor

“Are brothers when sore needs arise.

“Though each may have good friends and sure,

“Their help is in continual sighs.”

The wagtail cries when it flies and waddles when it walks—a simile of pressing trouble. “Its head and tail” say some “are continually moving in concert, just as “brothers respond to one another.”

2.—The separation of brothers (*lit* hand and foot) is like a broken wing (a break) in a row of flying geese.

See 禮記 Legge, page 244, sec. 15.

A man kept behind one who might be his elder brother, as geese fly after one another in a row. If the wing of one is broken, it has to fall out, and the order is broken.

3.—Yuan Fang and Chi Fang, who were both highly virtuous, were called by their father, T'ai Ch'iu, “a “difficult elder and younger brother” (*i.e.* it was difficult for each to be worthy of the other).

The two grandsons of 陳實, who lived in the time of 宣帝 of the Han dynasty (A.D. 147-168) and who was magistrate of 太邱, were once quarrelling as to the relative merits of their fathers (元方, 季方) and referred the question for decision to their grandfather. He replied that it was difficult for the elder and for the younger brother to be worthy of each other, as they were both equally good.

名鳳仲河三	譽龍弟荀二	朱大人元祁宋一
之有東	之得氏	朱號當俱郊
美三伯	佳八兄	小爲時中宋

1.—Sung Chiao and Sung Ch'i both obtained the highest degree and were named by their contemporaries "The elder and the younger Sung."

This refers to two brothers who lived in the time of **太宗** of the Sung dynasty (A.D. 976 to 998), named Sung Chiao and Sung C'hi (**宋郊**, **宋祁**) and who both obtained the highest degree in the same year. The Board of Ceremonies reported the younger brother as first on the list, but the Empress pointed out the impropriety of placing the younger before the elder, so the latter was also granted the highest degree. A Buddhist priest had prophesied that they would both attain to the highest honours. The elder brother's success is supposed to have been a reward for his having saved a nest of ants which he enabled to escape a flood by placing a stick, which served as a bridge, near their nest.

2.—The Sun brothers received the high praise of being the "eight dragons."

荀淑 (A.D. 149) had eight sons, whose kindness and intelligence were said to be unequalled (**慈明無雙**). They were commonly known by the name of "the eight dragons of the house of Sun"—the dragon being esteemed the king of beasts.

3.—The brothers of Ho Tung had the elegant appellation of "the three Phoenixes."

薛攸 of the T'ang dynasty with his cousin **薛元敬** and his clansman **薛德音** were all famous and they were so designated at the time, as the phoenix is a bird rarely seen.

弟。	以	死。	遇	二	親。	大	斧。	東	一
	身	趙	賊			義	周	征	
	代	孝	爭			滅	公	破	

1.—“ We broke our axes in the Eastern expedition ” refers to the high principle of the Duke of Chou in exterminating his relations.

See 詩經 Legge, page 238.

This refers to the expedition against 管叔 and 蔡叔, brothers of the first Emperor of the Chou dynasty, 武王 (B.C. 1122-1115), when they rebelled under the second Emperor 成王, who despatched their brother, the Duke of Chou, against them. He exterminated them both.

2.—“ Meeting robbers and vying as to who should be “ the victim ” (refers to) Chao Hsiao having offered himself instead of his younger brother.

This refers to the two brothers Chao Hsiao and Chao Li of the Han dynasty. Chao Li, having been captured by robbers in a famine, when people were eating each other, requested that he might be allowed to return to his home to give some food to his aged mother, who had nothing to eat, promising to come back at once. Chao Hsiao, having heard of this, immediately bound himself and delivered himself over to the robbers with the request that they might kill him instead of his younger brother, “for” he said, “it is better to take me who am fat than my brother who is thin.” This the other declined. The robbers were so affected by such brotherly affection that they released both brothers.

不 譏 尺 斗二
容 其 布 粟

相 謂 燃 煮一
害 其 箕 豆

1.—“Making use of the stalk to cook the peas”—an expression for being injured by one's own kin (for one brother injuring another).

曹丕 otherwise known as 文帝 of the 魏 dynasty (A.D. 220-227), wishing to kill his brother 植, ordered him to compose an ode while taking seven paces, under penalty of death in case of failure. Chih immediately did so and also composed the following lines instantaneously when called upon to do so by his brother, who gave him “brothers” as the subject:—

The stalk was burnt to cook the peas

煮豆燃豆箕

The peas then wept (my brother),

豆在釜中泣

Our root the same, wherefore this haste

本是同根生

The one to cook the other?

相煎何太急

The Emperor was so affected by these lines that he abandoned his intention of killing his brother.

2.—“A peck of grain,” “a yard of cloth”—are terms of reproach for want of forbearance.

The brother of 文帝 of the Han dynasty (B.C. 179-156), 淮南王, was degraded by his brother to the rank of a commoner on account of his unruly conduct, and banished to 蜀, where, refusing to eat, he died of hunger. On his death the people sang the following lament regarding the want of brotherly forbearance:—

一尺布尚可縫，一斗粟尚可舂，兄弟二人不相容，

See 漢書.

痛。	宋	四	眠。	姜	三	弟	天	二	弟	兄	一
君			家			之	生		之	弟	
灼			大			相	羽		鬪	鬪	
艾			被			親。	翼。		狠。	牆。	
而			以				謂			即	
分			同				兄			兄	

1.—“Brothers quarrelling within the walls,” means the fierce quarrels of brothers (who will still stand by each other against an outside enemy).

See 詩經 Legge, page 251. Jennings, page 176.

“Though brothers may have private feud

“ They fight as one the alien foe.”

2.—“Heaven born wings” is an expression for the attachment of brothers.

The Emperor Wên of Wei (魏文帝), referring to a magic spell said to cause wings to grow on a man, stated :

“Give me rather the natural wings which good brothers

“ are to any man.”

3.—The Chiang family had one large quilt under which they all slept.

This refers to three brothers who lived in the after Han, 姜肱, 仲海 and 季江, who, after they were married, could not bear to separate from one another, even when they went to sleep.

4.—The Prince of Sung burnt himself with moxa in order to share the pain.

The founder of the Sung dynasty was so fond of his brother 匡義 that, when his brother was sick and had to be burnt with moxa, he also had himself burnt in order to share the pain.

莫凡友之雖三
如。今。生。日。曰
兄。之。其。不。安
弟。人。實。如。寧

之共夷二
蕨探齊
薇首讓
陽國

之忽田一
荆瘁氏
樹庭分
前財

1.—The T'ien family divided the property, when suddenly the thorn trees in front of the hall withered.

Certain members of the T'ien family, which existed in the Sui dynasty, wished to divide the family property, being instigated thereto by their wives, and, among other things, it was proposed to divide into equal portions a group of trees which grew in the court. On the very evening on which this was proposed, the trees withered. From this coincidence the elder brother drew the moral that, if an inanimate object like a tree would rather wither and die than be divided, how much more ought brothers to shrink from severing the close bonds of brotherhood by dividing the family property! The property was accordingly not divided, and the trees flourished once more.

2.—I and Ch'i both gave up a kingdom and gathered the wild ferns of Shou Yang.

For an account of 伯夷 and 叔齊 see Mayers, No. 543. Refusing to give their allegiance to the house of Chou, they retired into the recesses of Mount 首陽, where they lived on wild ferns until they died.

3.—Although it is said that in times of prosperity there is nothing to be compared to friends, in reality "of all the men in the world there are none equal to " brothers."

See 詩經 Legge, page 250.

CHAPTER IX.

又	夫	三	後	澤	陰	二	偶	男	以	地	陽	孤	一
曰	謂		家	降	陽		以	爲	女	配	則	陰	
內	妻		道	夫	和		夫	家	爲	以	不	則	
子。	曰		成。	婦	而		婦。	故	室	陰	長	不	
	拙			和	後			人	女	陽	故	生	
	荆			而	雨			生	以	男	天	獨	

婦 夫

HUSBAND AND WIFE.

1.—The *Yin* or female element in nature by itself would not be productive; the *Yang* or male element in nature alone would not cause growth; therefore through the *Yin* and *Yang*, Heaven and Earth are mated together. The man by the help of the woman makes a household, and the woman by the help of the man makes a family; therefore the human race pair off as husband and wife.

2.—When the *Yin* and the *Yang* are in harmony the fertilizing rain descends. When the husband and wife are at one, the ideal of a family is realised.

3.—The husband speaks of the wife as “the stupid thorn,” and also as “the one inside.”

Thorn hairpins were used by the poor, hence the expression

荆釵 for poverty.

內子 *see* 禮記 Legge, page 173, sec. 2.

遺妻留三	諸妻賀二	人又曰妻一
細曰物	伉曰人	曰藁稱
君歸與	儷榮娶	良砧夫

1.—The wife refers to the husband as “the chopping block,” and also as “the good man.”

藁砧 is a block on which to chop firewood. It is applied to a husband from the idea of its solidity and strength.

良人 *see* Mencius Legge, page 216.

2.—Congratulating a man on taking a wife one says “To live in happy concord with your fair mate.”

See **左傳** Legge, page 585.

3.—Keeping something to give to the wife is expressed by “taking home a present to the little lady.”

東方朔 was one of the officers of **武帝** of the Han dynasty.

On one occasion the Emperor intended to present his officers with some sacrificial meat, and Tung Fang-so happened to be the only one present. He waited for some time for the arrival of his brother officials, but, as they did not come, he at last drew his sword and, having cut off a piece of the meat, put it in the breast of his coat and departed. He was reported for his want of politeness, and ordered by the Emperor to apologise. He replied:—“How impolite not to wait for the Imperial bidding to receive the gift which had been made! How bold of me to draw my sword and cut the meat! How generous of me not to cut too much! How kind of me to take it home as a present for my little lady.” The Emperor laughed and said:—“I commanded him to blame himself and he praises himself!” and was so pleased that he gave him another present of meat and wine for his little lady.

結	六	稱	稱	五	衆	四	正	三	納	二	受	一
髮		人	人		妾		妻		寵		室	
係		妻	妻		謂		謂		謂		即	
是		曰	曰		之		之		人		是	
初		如	尊		庶。		嫡。		娶		娶	
婚。		夫	夫						妾。		妻。	
		人。	人。									

1.—“Shou Shih,” is a synonym for taking a wife.

2.—“To take a loved one” is an expression for taking a concubine.

3.—**嫡** (the counterpart of her husband) is the term for the principal wife.

4.—**庶** (the ordinary ones) is the term for concubines.

5.—“Your honourable lady,” is used in speaking of another man’s wife; “the quasi lady,” in speaking of his concubine.

For **夫人** see **禮記** Legge, page 113.

The wives of feudal princes were called **夫人** and now-a-days the wives of officials of the first and second rank are so called. The term is also politely used for any person’s wife.

For **如夫人** see **左傳** Legge, page 172.

6.—“Tying up the hair” is an expression for a first marriage.

The tying up of the hair was a ceremony which in former times had to be performed by both the bridegroom and bride before marriage, and even survives to the present time. The bridegroom has his queue undone and replaited the evening before the marriage, and the bride has her hair done up at the same time in “tea-pot” fashion, having previously worn it down the back.

居。	偶	男三	醮。	婚	婦二	是	續一
日	子		日	人		再	絃
鰥	無		再	重		娶。	乃

1.—“Joining the string” is an expression for taking a second wife.

In the time of **武帝** of the Han dynasty (B.C. 140-88), the Empress was playing on the harpsichord, when suddenly one of the strings snapped. The Empress was much grieved at this accident, as she considered it an unlucky omen. The Emperor, however, consoled her by saying that the broken ends of the string could be joined again by means of a glue made from the blood of the **鸞**. The string was accordingly mended, and the Empress commenced to play again. The expression **斷絃之悲** is used in speaking of the loss of another man's wife.

2.—The marriage cup presented again is an expression for a woman marrying a second time.

The term **醮** refers to the special cup which the father gave the son on his marriage day before ordering him to meet the bride.

See **禮記** Legge, page 429, sec. 2.

The idea in **再醮** seems to be that two men have had the cup presented to them in connection with one woman, who has therefore married a second time.

3.—To live without a mate is expressed by **鰥居**.

A fish is said never to close its eyes in sleep and hence the radical fish is used in this character when speaking of a widower or bachelor.

畏。譏。河。四。	主。比。牝。三。	之。夫。琴。二。	之。夫。如。一。
妻。男。東。	事。婦。雞。	辭。妻。瑟。	謂。妻。鼓。
子。獅。	人。司。	反。不。	好。瑟。
之。吼。	之。晨。	目。調。	合。琴。

1.—“Like the music of lutes” is an expression for the happy union of husband and wife.

See 詩經 Legge, page 252.

2.—“The lutes not in accord”—an expression for the bickerings of husband and wife.

See 易經.

3.—“The hen bird guarding the morn”—a metaphor for the wife being master.

See 書經 Legge, page 302.

“The ancients have said :—‘The hen does not announce the morning.’ The crowing of a hen in the morning indicates the subversion of a family”—

古人有言曰，牝雞無晨，牝雞之晨，
惟家之索，

4.—“The roar of the Ho Tung lion”—a jeer for a man who fears his wife.

In the Sung dynasty there lived a man called 陳季常 whose wife was a virago whom he dreaded like a tiger. One day So Tung-po, the poet, paid him a visit and happened to hear the wife scolding, when he wrote the following verse :—

誰似龍邱居士賢，談空說有夜不眠，忽
聞河東獅子吼，拄杖落手心茫然，

Who is like unto the retired savant of Lung Ch'iu ?

Sitting up at night, he discusses vague problems,

When lo ! the roar of the Ho Tung lion is heard.

His staff drops from his hand and his heart quails !

可	畫	張	三	孝	曾	蒸	二	忍	吳	殺	一
哂。	眉。	敞		道。	子	梨		心。	起	妻	
	嬋	爲			善	出			何	求	
	態	妻			全	妻。			其	將。	

1.—Killing his wife to obtain a military command, what a hard heart had Wu Ch'i.

Wu Ch'i was a native of Wei and a pupil of the philosopher Tsêng, who dismissed him because he did not attend the funeral of his mother. After his dismissal, he joined the service of the Lu country. Lu, being about to attack Ch'i, felt suspicious with regard to Wu Ch'i, as he was married to a wife who was a native of Ch'i. He, however, allayed their suspicions by killing his wife, on which he was granted the command.

2.—“By divorcing a wife on account of the way she “ stewed the pears,” Tsêng Tzu well carried out his filial principles.

Tsêng Tzu, one of the disciples of Confucius, divorced his wife because she did not stew some pears sufficiently. Some person remonstrated with him on the ground that his wife had not committed any of the seven offences for which a wife can be lawfully divorced. Tsêng Tzu replied:—“If in a small matter like the stewing of “ pears she does not obey my commands, how will she “ act when the matter is of grave importance.” So the wife was divorced.

3.—Chang Ch'ang painting his wife's eyebrows—how laughable were his finical ways.

Chang Ch'ang lived in the Han dynasty, and was prefect of Ching Chao. He used to paint his wife's eyebrows every morning.

力。	妻	陳三	賓。	妻	冀二	堪	封	董一
	灌	仲		相	卻	誇。	髮。	氏
	園	子		敬	缺		貞	對
	食	夫		如	夫		節	夫

1.—Tung Shih in the presence of her husband sealed her hair—her purity was something of which to boast!

When Chia Chih-yen of the T'ang dynasty was banished to Ling Nan, he wished his wife, as she was very young, to marry someone else. She, however, refused, and tying up her hair with a string and covering it with white silk, made her husband write: "No hand but my lord's shall undo this" (**非君手不解**). After an absence of 20 years her husband returned, and found his wife's hair still bound in the same manner as it was when he left her.

2.—Ch'í Ch'ueh of Ch'í and his wife respected each other as guests.

Ch'í Ch'ueh lived in the Chou dynasty. An ambassador from Tsín happened to be passing the field which Ch'í Ch'ueh was ploughing, and was so struck by the respect displayed by Ch'í Ch'ueh and his wife to each other that he reported the matter to Duke Wên, who appointed Ch'í Ch'ueh to an official post.

See **左傳** Legge, page 226.

3.—Ch'ên Chung-tzu and his wife watered the garden and made a living out of their labour.

Ch'ên Chung-tzu was offered the post of prime minister by the prince of Ch'u, but, after consultation with his wife, refused the offer, preferring his humble position in life to exalted rank with its many worries and cares.

光 梁 舉 二
之 鴻 案
賢 得 齊
。 孟 眉。

武 朱 不 一
之 宏 棄
話 回 糟
。 光 糠。

1.—“I will not abandon the wife of the day of dregs and husks”—such was the rejoinder of Sung Hung to Kwang Wu.

Kwang Wu, of the Eastern Han dynasty, wanted Sung Hung to marry the princess U Yeung, but Sung Hung refused, saying that the friends of the days of our poverty should not be forgotten and that the wife who has shared our “dregs and husks” should not be degraded :—

貧賤之交不可忘，糟糠之妻不下堂，

2.—In raising the cup to the level of the eyebrows the excellence of the match of Liang Hung and Mêng Kwang was seen.

Mêng Kwang was a very plain woman who lived in the Han dynasty. At the age of 30 she was still unmarried, and, when asked the reason by her parents, answered that she wanted a husband with principles equal to those of Liang Hung. When he heard this he married her, but was at first much disgusted at her gaudy array and fine ornaments. He at last persuaded her to abandon these and to dress in humble array, and she became so respectful that when she entered with a meal she always raised the cup to her eyebrows.

生 夫 破 樂 二
離 婦 鏡 昌
之 是 分

迴 蘇 一
文 惠
織

1.—Su Hwei wove a cryptograph of verses about her absent husband.

竇韜 of the Sui dynasty was banished for a long number of years. His wife Su Hwei worked a cryptograph on a piece of embroidery lamenting his absence and urging him to return.

2.—Loh Ch'ang and her husband dividing a broken mirror is an instance of separation of husband and wife in their life time.

徐德言 married the daughter of the last Emperor of the Ch'ên dynasty. She was named Lo Ch'ang, and, as the power of her royal father's kingdom gradually waned, her husband predicted that she would fall into the hands of some powerful person. He, however, broke a mirror and gave her one half, retaining the other himself in the hopes that they might meet again with affections unimpaired by their separation from each other. On the fall of Ch'ên, the princess fell into the hands of the duke of Yuch, when her husband sent her the following lines :—

鏡與人俱去，鏡歸人未歸，無復嫦娥影，空留明月輝，

The princess was much moved by these words and wept bitterly. The duke of Yuch, on learning the reason of her grief, restored her to her husband.

死婦是盆子夢炊張一
別之夫歌鼓莊白瞻

1.—Chang Chan's dream of cooking in a mortar; Chwang Tzu drumming on a basin and singing a song, are instances of separation of husband and wife by death.

Chang Chan, who was about to return home, dreamt that he was cooking in a mortar, and asked a soothsayer to interpret his dream for him. The soothsayer replied that the reason why he dreamt he was cooking in a mortar was because he had no pan—釜—(which has the same sound as 婦, a wife). When Chang reached his home, he found that his wife was dead.

The philosopher Chwang Tzu lost his wife and when Wei Tzu went to condole with him, he was drumming on a basin and singing:—

(1).

How fleeting are the joys
The world has to bestow!
Like flowers that bloom and fade
All things do come and go.

(2).

My wife is dead, and I
Must lay her dust to dust,
Were it myself had died
Remarry sure, she must.

(3).

Had I though gone before
This way of human folk,
Ah, think what might have been!
The solemn mighty joke!

(4).

The acres that I own
Another wretch would plough;
The horse he would bestride
That I bestraddle now;

(5).

The wife that once was mine
Another man would court;
The children I have reared
Would be his cruel sport.

(6).

'Tis *this* that moves me most,
And wounds my inmost soul;
Yet, viewing that with this,
My tears I can control.

(7).

Ah, the world may laugh as it likes at me
Not feeling for all my bitter smart,
But I will laugh at the world likewise,
Thus sparing myself a broken heart!

(8).

Yet if crying could ever bring back again
What of worldly things thus disappear,
Then indeed I'd go through a thousand griefs
And be ready to weep ten thousand tears.

堪歎浮世事，有如花開謝，妻死我必埋，我死
妻必嫁，我若先死時一場大笑話，田被別
人耕，馬被他人跨，妻被他人戀，子被他
人罵，以此慟傷情，相看淚不下，世人笑
我不悲傷，我笑世人空斷腸，世事若還哭
得轉，我亦千愁淚萬行，

一 鮑宣之 妻提甕 出汲雅 得順從 之道。 二 齊御之 妻窺御 激夫可 稱內助 之賢。

1.—Pao Hsuan's wife took up the pitcher and went out to draw water, thereby gracefully attaining to the ideal of wifely obedience.

Pao Hsuan of the Han dynasty married a wife called **桓少君**, daughter of his teacher, who admired him for his good qualities. As the wife belonged to a rich family, she was luxurious in her attire, but, on being spoken to on the subject by her husband, she abandoned her fine clothes and ornaments, dressed herself in plain garments, and went herself to draw the water.

2.—The wife of the coachman of Ch'i espied her husband's driving and stimulated him—a worthy example may she be called of a helpmate.

晏平仲 had a coachman who was very conceited. His wife one day saw him driving, and, when he came home, said she must leave him. He asked the reason why, when his wife answered: "**晏子** is only six feet high, but still he is the prime minister of Ch'i and has a world-wide reputation. When he goes abroad, he always appears to humble himself. You, though eight feet high, are only a menial. Is swaggering becoming in one in so humble a station as you are?" Her husband was so affected by these remarks that he became modest and humble. Yen Tzu was struck by the change in his demeanour, and, having found on inquiry the reason of it, was so pleased that he recommended him for an official post and his wife for an honorary rank.

收。水。思。去。貧。妻。臣。者。可。一。
難。覆。不。求。因。之。買。怪。

1.—Monstrous was the conduct of the wife of Mai Ch'ên in begging to be allowed to depart on account of her husband's poverty, not remembering that spilt water cannot be collected again.

朱買臣 was very poor and fond of study, and had to earn his livelihood by woodcutting. His wife became discontented at his poverty and left him. Wu Ti, Emperor of the Han dynasty, promoted him to be Governor of Kwai Chi. When entering the territory of Wu, he met his wife who was following the avocation of a street scavenger with her second husband. She begged to be reinstated as Mai-ch'ên's wife, to which he replied that, if she could gather up the water spilt in front of his horse, he would take her back again. On this the wife strangled herself and died, Mai Ch'ên paying for her burial. The following lines were written by an after generation on her tomb:—

青草池邊土一坵，千年埋骨不埋羞，
叮嚀寄語人間婦，自古糟糠到
白頭，

The grass grows green on the lowly mound

On the bank of the lonely river;

There a thousand years lie buried bones,

Yet disgrace is buried never.

Go tell all idle wives from me,

And all in luxury born,

That the poor man's food of one's younger days

Grey hairs should never scorn.

婦義家脩要二
順自齊而知
然夫後身

有識私女卓可一
意絲奔。貧氏醜
桐但夜之者

1.—Shameless was the daughter of Ch'ao Shih, who made a secret escape at night, being solely influenced by the meaning conveyed by the strains of the harpsichord.

司馬相如 lived in the Han dynasty and was a native of Ssü Ch'uan. He was on very intimate terms with the magistrate of 臨邛, by name 王吉, in whose neighbourhood resided a very wealthy man named 卓王孫, who had a daughter called 文君. On one occasion when Hsiang-ju was visiting his friend Wang Chi, the wealthy man invited them both to a banquet. Hsiang-ju knew that his daughter was a beauty and that she loved the strains of the harpsichord, so he struck up the air, "The Hen Phoenix woos the Cock Phoenix," which so attracted her and won her heart that she ran away to the house where he was staying by night and eloped with him to 成都 in Ssü-ch'uan, where Hsiang-ju resided.

2.—To sum up; cultivate the person and there will be domestic order; let the husband do what is right and obedience on the part of the wife will naturally follow.

CHAPTER X.

父。	雅。	郎。	阿三	之	俱	日	日二	之	皆	日	日一
稱	道	大		稱	姪	比	猶	輩。	伯	亞	諸
叔	韞	中		兒	兒	子		叔	父	父。	

姪 叔

UNCLE AND NEPHEW.

1.—諸父 (fathers), 亞父 (a second father), are both names for those of the rank of uncle.

For 諸父 *see* 詩經 Legge, page 254.

2.—猶子 (as sons), 比兒 (like sons), are expressions for nephews.

For 猶子 *see* 禮記, Legge, Vol. I., page 147.

For 比兒 *see* 千字文.

3.—“O Ta Chung-lang” was the elegant expression used by Tao Wên in speaking of her uncle.

Tao Wên, who belonged to the literary family 謝, married the son of the famous scholar 王羲之. After she had been married for some time she returned to the home of her parents, and her uncle 謝安, observing that she looked sad and depressed, asked her the reason, as he was surprised that she should appear so dejected when her husband was in no way unworthy of her. She replied that she had thought that the members of her own family, including her uncle, had no equal in literary talents, but to her surprise she had discovered that her husband was their peer! In short, she had assumed an air of dejection so that she might induce inquiry into the cause and thus sound the praises of her good man!

之竹 ^四	兒 [。] 苻駒 [。] 吾 ^三	弟 [。] 王君 [。] 烏 ^二	姪楊吾 ^一
稱林	朗苻家	謝江衣	兒素家
叔	爲堅千	之東諸	比龍
姪	姪羨里	子稱郎	美文

1.—“The dragon horse of our family,” the eulogistic metaphor applied by Yang Su to his nephew.

楊愔 was the nephew of Yang Su, a distinguished commander, who lived A.D. 606. The uncle was so struck by the ability of his nephew that he prophesied that he, who while still young was the dragon horse of the family, would in ten years more prove a ten thousand li colt, (*see below*, No. 3).

2.—“The *littérateurs* of 烏衣 (black clothes lane)” — the term applied to the scions of the families of Wang and Hsieh by the people of Chiang-tung (Nanking).

“Black clothes” was the name of the lane in which the families Wang and Hsieh lived. They were famous for their literary talents. For famous men of the Wang family *see* Mayers, No. 796. The famous men of the Hsieh family were 謝安, 謝玄, 謝奕.

3.—“The thousand li colt of our family” — Fu Chien’s praise of his nephew Fu lang.

For an account of Fu Chien *see* Mayers, No. 141.

The phrase meant that the nephew would “go far,” as the French say.

4.—“Bamboo groves (members of)” — a term for uncle and nephew.

For an account of the club of the seven worthies of the bamboo grove (竹林七賢) *see* Mayers, No. 85. Two of the most famous members 阮咸 and 阮籍 stood to one another in the relationship of uncle and nephew.

官。	綽	父。	視	三	後。	道	兒。	存	二	姪	蘭	一
之	美	叔			之	悲	姪			之	玉	
居	公	猶			無	伯	棄			譽。	子	

1.—“Orchids” and “precious shrubs”—terms of praise for sons and nephews.

謝玄 of 晉 was highly thought of by his uncle 謝安 who one day, admonishing the young members of the family, said “Why should young people meddle with the affairs of men? we want them only to be ornamental.” “Just so” said 玄 “we should be like orchids and elegant trees fit to grow on the hall-steps.” An was pleased with his smart answer.

2.—“He preserved his nephew and abandoned his son,” is a lament for the childlessness of Po Tao.

鄧攸 *alias* 伯道 of 晉 was fleeing with his wife, nephew, and son to avoid a rebellion, but, finding it impossible to save both his son and his nephew, he determined to abandon the former, arguing that he might still live to have an heir, but that, as his brother was dead, he would have no one to hand down his name to posterity were his son (Po Tao's nephew) allowed to perish.

3.—“To regard an uncle as a father”—a term of praise for 柳仲郢 when in office.

柳仲郢 was the son of 柳公綽 and nephew of 柳公權, both of whom were celebrated among the scholarly officials of the T'ang dynasty. Chung-ch'êng was famous for the respect with which he treated his uncle after his father's death. When he met him on the street, though he himself was one of the high officers at the capital, he used to dismount and salute him respectfully.

之	而	賊	張	二	之	而	兒	盧	一
生。	代	以	範		後。	主	以	邁	
	姪	子	遇			身	姪	無	

1.—Lu Mai, having no sons, appointed his nephew to attend to his obsequies (heir-at-law).

盧邁, though he married twice, had no sons. When urged by some to take unto himself a concubine he replied :
 “My brother’s son is as my son. He can attend to
 “ my obsequies.”

2.—When Chang Fan fell among robbers, he gave his son to save his nephew’s life.

Chang Fan lived in the time of the 北魏 dynasty (A.D. 386-532). His son and nephew fell into the hands of robbers. Chang Fan entreated that they might be restored, and the robbers so far yielded as to give him back his son. He, however, declared that in view of the tender age of his nephew, he would give up his son for him. The robbers were so touched by this that they returned his nephew also.

CHAPTER XI.

鐸。又曰稱三千。弟子人杏孔二樂。後授絳馬一。
 曰設教。子七壇子。列生帳融。
 振帳館。三十賢居。女徒前設。

生 師

TEACHER AND PUPIL.

1.—Ma Yung set up a red curtain, in front of which he instructed his male pupils, and behind which he arranged his female musicians.

Ma Yung (A.D. 79-166) was one of the most eminent among Chinese scholars and teachers, instructing as many as over a thousand pupils at one time. He carried on his teaching in a lofty hall, in which was hung up a red curtain, on one side of which were ranged his male pupils, and on the other his female musicians. (*See* Mayers, No. 479).

2.—Confucius at Hsing Tán taught seventy wise men and three thousand disciples.

3.—設帳 (setting up a curtain) is a term for teaching a school, as is also 振鐸 (sounding the bell).

For 設帳 *see* ante No 1.

For 振鐸 *see* 論語 Legge, page 28.

天將以夫子爲木鐸 “Heaven is going to use
 “ your master as a bell with its wooden tongue.”

東	學	四	塾	學	三	曰	席	師	二	耕	又	曰	謙	一
修	俸		曰			函	師	曰		曰	餽	教		
曰			家			丈	席	西		舌	口	館		

1.—Modest expressions for teaching a school are 餽口 (to fill the mouth with congee) and 舌耕 (tongue tilling).

餽口 *see* 左傳 Legge, pages 31 and 33.

The latter expression occurs in the 漢書 and is applied to 賈逵, who was a most successful teacher. His pupils made him such large presents of grain that his granary was full to overflowing. On this people said: “賈逵 does not reap by his labour, but by his “tongue.”

2.—The tutor is styled the “western mat;” his mat is called “the ten cubit space.”

In ancient times the seat of the tutor was to the West.

函丈 refers to the space left between the two mats on the right and left.

See 禮記 Legge, Vol. I., page 74.

3.—家塾 is a term for a family schoolroom.

4.—東修 is a term for a teacher's fee.

For 東修 *see* 論語 Legge, page 61. 子曰, 自行東修以上, 吾未嘗無誨焉.

“It was the rule anciently that, when one party waited on another, he should carry some present or offering with him. Pupils did so when they first waited on a teacher. Of such offerings one of the lowest was a bundle of 修 ‘dried flesh.’” (Legge's note).

於學於水。冰三。之師。欄苜二。之人。公桃一。
 先生水而生。菲飲。杆。蓐。多弟。門。李。
 生之比寒於。食奉長。子稱在。

1.—“Peaches and plums within your honour's gates” is an expression for a master having a large number of pupils.

This phrase was applied to **狄仁傑** of the T'ang dynasty. Most of the officers of the Empress Wu were appointed on his recommendation, and this gave rise to the phrase which meant that all the men of ability had to pass through his hands before they could be appointed. When accused of this he replied: “I recommend good “men for the country's sake, and not for my own “purposes.”

2.—“The creeper growing on the rail” is a term for the pooriness of a teacher's food.

The **苜蓿** was a very common kind of herb with which horses were fed. The expression the creeper growing on the rail occurs in the following lament:—

朝旭上團團，照見先生盤，盤中何所有，
 苜蓿長欄杆，飯瀝食難進，羹稀筋易寬，
 只可謀朝夕，何由保歲寒，

玄宗幸東宮見之續曰，啄木嘴距長，
 鳳凰毛羽短，若嫌松桂寒，任逐桑榆暖，

3.—“Ice is produced from water and yet is colder than water”—a metaphor for a pupil that excels his teacher.

This expression is attributed to the philosopher **荀**. For an account of him *see* Mayers, No. 649.

真傳。	稱得秘授。曰衣鉢	三	外望。	未得及門。曰宮牆	二	師傅。	藍。謂門下之優於	青出於藍。而勝於	一
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1.—“Green comes from blue and yet is superior to blue”—a metaphor for a scholar surpassing his teacher.

This expression is also attributed to the philosopher Sun. It occurs too in the **北史**. **李謐**, when he first set up as a teacher, was visited by the instructor of his youth (**孔璠**), who asked to be allowed to receive instruction from his former pupil, when it was said :—

青成藍，藍謝青，師何常，在明經，

“Green completes blue, blue is thankful to green. How can one be always a master? The whole matter depends on a clear understanding of the classics.”

2.—To be unable to gain access to a teacher’s instruction is expressed by “waiting expectantly outside the wall.”

See **論語** Legge, page 211.

3.—An expression for one who has been initiated into the mysteries of any sect is “the real recipient of the mantle and the bowl.”

A Buddhistic phrase.

春善弟五	楊立四	章貢三	當世二	關人一
風教子	敬雪	從笈	世稱	西稱
之曰稱	師程	師千	儒賀	夫楊
中如師	之門	之里	宗循	子。震
坐之	至游	殷蘇	爲	爲

1.—Men praise Yang Chên as the sage of Kwan Hsi.

For Yang Chên (*see* Mayers, No. 880). Kwan Hsi was his native region. He was famous for his learning and integrity. When urged by his children to found an estate, he replied that if he gained the title 清白吏—the pure official—it would be a sufficiently rich inheritance to bequeath to them.

2.—Ho Hsün was styled in his time the most famous schoolman of his age.

Ho Hsün lived under the first Emperor of the Eastern Tsin dynasty, and was famous for his knowledge of the proprieties and music.

3.—“He carried his book-box for 1,000 miles,” such was the ardour of Su Chang in following his teacher.

4.—While they were waiting at Ch'êng's house, the snow fell—to such a height did the respect of Yu and Yang for their master reach.

游酢 and 楊時 paid a visit to their master, 程頤 (*see* Mayers, No. 100), who happened to fall asleep. The pupils did not venture to depart until he awoke. When he did so, they found that while they had been waiting three feet of snow had fallen.

5.—Pupils, speaking of the excellence of the teaching of their master, say “Like sitting in the spring breeze.”

The expression was used by 朱光庭 (*see* Mayers, No. 107) and 周茂叔 in speaking of their master 程灝.

之 時 仰 成 之 感 學 一
化 雨 沾 曰 造 師 業

1.—Gratitude to your teacher for having perfected you in your studies is expressed by “respectfully
“ imbued with your influence which has descended
“ like fertilising rain.”

See Mencius Legge, page 349.

“Mencius said there are five ways in which the superior man
“ effects his teaching. There are some on whom his
“ influence descends like fertilising rain” :—

孟子曰、君子之所以教者五、有如時
雨化之者、

CHAPTER XII.

曰 朋 四	曰 爾 三	送 往 二	皆 取 一
麗 友	金 我	爲 來	資 善
澤 相	蘭 同	主 交	朋 輔
資	心	賓 際	友 仁

主 賓 友 朋

FRIENDS, GUEST AND HOST.

1.—The choosing the good and the aiding to virtue are both benefits of friendship.

See 論語 Legge, page 126 and Mencius Legge, page 205.

2.—In social intercourse one has to act alternately the part of guest and host.

See Mencius Legge, pages 254 and 255.

3.—“Gold and orchid” are used in speaking of you and me being of one heart and mind.

See 易經 Legge, page 362.

4.—The mutual help of friends is compared to that of marshes which lie together.

This is from the 易經. Legge translates, “the waters of a
“marsh one over the other.”

老 幼 相 交 曰 忘 年。	五	心 志 相 孚 爲 莫 逆。	四	共 事。 謂 之 同 袍。	三	父 所 交 遊。 尊 爲 父 執。 己 所	二	師 傳 曰 西 賓。	一	東 家 曰 東 主。
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1.—The head of a household is called “the Eastern Lord.”

2.—The tutor is called “the Western Guest.”

When a guest arrived, he ascended by the steps to the West;
hence the expression.

3.—Those who associate with a father are called out of respect, “father’s associates;” those who have dealings with oneself are said to be “sharers of “the robe.”

For the former expression see 禮記 Legge, Vol. I., page 68.

For the latter see 詩經 Legge, page 201.

與子同袍 “I will share my long robes with you.”

4.—When people’s views perfectly agree, there is said to be “no opposition.”

5.—When young and old associate together, the expression is “unmindful of age.”

義	之	投	膠	三	周	孫	總	二	廉	相	刎	一
與	陳	漆			瑜	策	角		頗	如	頸	
雷	重	相			與	好			與	交		

1.—“A friendship to the death,” (*lit* to cutting the throat) such was that of Hsiang-ju and Lien P'ò.

藺相如 and 廉頗 were two ministers in the State of 趙.

Lien was jealous of Lun, because he had been promoted over his head, and tried in every way to insult him. Lun did all he could to avoid him, as he knew it was on account of Lien P'ò and himself that the powerful State of 秦 was kept in check and that, if they were to quarrel, their own State was sure to be injured. “I am not afraid of Lien P'ò,” he said, “but my country's difficulties are what occupy my attention first, my own wrongs are only secondary.” When Lien P'ò heard of this he was so affected that he apologised to Lun and swore eternal friendship with him.

2.—“Friendship from one's childhood,” such was that of Sun Ts'ê and Chou Yü.

For the expression 總角 *see* 詩經 Legge, page 101.

It means “the hair gathered into two horn-like knots.” Boys wore their hair in that fashion until “capped,” and girls until married.

For an account of Sun Ts'ê and Chou Yü *see* Mayers, No. 631 and No. 75.

3.—“Sticking like glue and varnish,” such was the friendship of Ch'ên Chung and Lei I.

Ch'ên Chung and Lei I lived in the time of the after Han, and were natives of 饒州 in 江西. When Lei I was selected for literary rank, he wished to give way in favour of Ch'ên Chung, but not being allowed to do so, he refused to accept the rank. They both afterwards became Presidents of a Board.

腹	肝	四	不	鮑	與	三	不	芝	與	二	伯	雞	一
心	膽		聞	魚	惡		聞	蘭	善		之	黍	
之	相		其	之	人		其	之	人		與	之	
友。	照。		臭。	肆。	交。		香。	室。	交。		巨	鄉	
	斯			久	如			久	如		鄉。	約	
	爲			而	入			而	入			元	

1.—“The slaying of the fowl and the cooking of rice for the promised meeting,” such was the confidence of Yuen-po in Chü-ch'ing.

These two persons had been friends at the capital, and, when they parted, arranged a meeting at the house of Ch'ing Yuen-po on the 9th day of the 9th moon. When the time came round, Chang Yuen-po requested his mother to kill a fowl and prepare rice to receive Fan Chü-ch'ing. She objected, urging that he would never keep a promise made so long ago and at such a distance; her son replied, “Chü-ch'ing is a man whose word can be relied on.” No sooner had he said this than Chü-ch'ing appeared.

2.—Intercourse with the good is like entering a conservatory full of sweet smelling flowers; after a time one is unconscious of the scent.

3.—Intercourse with the wicked is like entering a shop containing bad smelling fish; the odour is not perceived after a time.

4.—When persons are in perfect sympathy with each other (*lit* when liver and gall reflect each other), their friendship is inward and of the heart (*lit* of the heart and stomach).

攻	他	五	以	民	四	冰	爾	三	參	彼	二	口	意	一
玉。	山		愆。	之		炭。	我		商。	此		頭	氣	
	之			失			相			不		之	不	
	石。			德。			仇。			合。		交。	孚。	
	可			乾			如			謂			謂	
	以			餽			同			之			之	

1.—When persons differ in their views, friendship is outwards and of the mouth.

The second phrase is found in the poetry of Mèng Chiao :—

古人刑似獸，皆有大聖德，今人表似人，獸心安可測，雖笑未必和，雖哭未必戚，但結口頭交，肚裏生荆棘，

2.—Two persons who do not agree are said to be as Orion and Scorpio.

See ante, page 5 (No. 4).

3.—You and I at enmity are compared to ice and coal.

This is a quotation from the poems of 白居易 of the T'ang dynasty (A.D. 772-846).

See Mayers, No. 546.

合冰炭以交戰兮，祇自苦平厥心，

4.—The loss of kindly feeling among people may arise from faults in the matter of dry provisions.

See 詩經 Legge, page 255.

“Among the common people quarrels arose because of their
“ stinginess in the supply of the dry provisions of
“ which their feasts were composed.”

5.—The stones of those hills may be used to polish gems.

See 詩經 Legge, page 292.

叙分四	不左杜三	以貢王二	想暮相落一
別首	狗儒伯	待禹陽	望雲思月
之分	君寧非	薦彈在	丰春顏屋
詞袂	死罪	冠位	儀樹色梁

1.—When the moonlight glints athwart the rafters, I reflect on your beauty; when the evening mist shrouds the trees of spring, I think of and watch for your graceful presence.

These phrases are quotations from the works of the poet
杜甫.

2.—When Wang Yang was in office, Kung Yü dusted his official hat and waited to be recommended for office (by his friend).

Wang Yang and Kung Yü lived in the Han dynasty. The latter was degraded from office, but, when he heard that his friend Wang Yang had received an official post, he made ready to be recommended again for office, as he felt sure his friend would not forget him.

3.—Tu Po being guiltless, Tso Yu preferred death to yielding to his prince.

Tu Po and Tso Yu lived in the time of **宣王** of the Chou dynasty (B.C. 827-781). The former remonstrated with his prince for having issued an unjust decree and was imprisoned. His friend Tso Yu interceded for him, which so incensed Hsuan Wang that he ordered Tu Po to be put to death. Tso Yu committed suicide rather than live under the rule of so unjust a ruler.

4.—“Separating the heads,” “separating the sleeves” are terms for parting.

These expressions are found in the works of **杜甫**.

疊	唱	贈	王	三	枝	寄	逢	陸	二	迎	擁	一
曲。	陽	行	維		春。	江	驛	凱		迓	簪	
關	人。	折			南	使。	折			之	掃	
三	遂	柳			一	聊	梅			敬。	門。	

1.—“To hold a broom and sweep the door,” a polite mode of saying that you are awaiting one’s arrival.

魏文侯 is said to have received his friends with a broom in his hands and on their arrival to have shaken them heartily by the hand.

2.—Luh Hai, having met the courier, broke off a branch of plum blossom in order to send a twig of spring (from) Chiang Nan (to his friend in Lung T’ou).

Luh Hai lived in the 晉 dynasty and had a friend 范曄 who held office in another province. A courier happened to pass through Luh Hai’s jurisdiction with despatches for his friend’s province, and Luh Hai availed himself of the opportunity to send a branch of plum blossom to his friend with the following verses :—

折梅逢驛使，寄與隴頭人，江南無所有，聊贈一枝春，

3.—Wang Wei plucked a willow branch and presented it to the traveller, and then sang the Yang Kwan song with the three repeating lines.

For an account of Wang Wei see Mayers, No. 287.

渭城朝雨浥輕塵，客舍青青柳色新，
勸君更盡一杯酒，西出陽關無故人，

士	楚	醴	三	之	謂	不	二	之	乃	頻	一
之	王	酒		客。	之	請		賓。	云	來	
意	戊	不			不	自			入	無	
怠。	待	設。			速	來。			幕	忌。	

1.—The frequent and welcomed guest is said to be “the guest who enters behind the curtain.”

In the 晉 dynasty a person called 郗超 was secretary to an officer of state, 桓溫. On one occasion 謝安 went with a friend to visit 桓溫 who happened to be engaged with his secretary. Seeing the visitors coming, he told the secretary to go behind the curtain and listen to what they had to say. A gust of wind happened to blow aside the curtain and revealed 郗超. On this Hsieh An exclaimed:—

郗生可謂入幕之賓,

2.—The uninvited guest is said to be “the guest who is not hastened.”

See 易經.

3.—By not preparing sweet wine for him, Prince Wu of Ch'u evinced his neglectful treatment of his officer.

元王 of 楚 was the son of 高帝 of the Han dynasty. Before he was made a prince, he had three friends 魯申公, 穆生, 白生. When he became prince, he appointed them to offices of trust. One of them, Muh Shang, did not drink, so he had to offer him sweet water instead. On his death, his son Wu (戊) neglected to prepare this sweet water, which omission so displeased Muh Shang that he resigned his post, declaring that his son had forgotten the right path in which his father trod.

士。	髮	周	三	賓。	屣	蔡	二	之	遵	井。	投	一
	而	公			以	邕		心	留	漢	轄	
	待	握			迎	倒		誠	客	陳	於	

1.—By throwing the linch-pin into a well Ch'ên Tsun of the Han dynasty showed his real desire to detain his guests.

2.—Ts'ai Yung put on his shoes the wrong way to receive his guest.

For an account of Ts'ai Yung *see* Mayers, No. 755. The guest referred to in the text was 王粲 (*see* Mayers, No. 825). On one occasion, while paying a visit to Ts'ai Yung, he was greeted by the latter with his shoes put on the wrong way. When his attention was called to it, Ts'ai Yung replied that, when he saw people of such distinguished talents as Wang Ts'an, his only thought was to pay the respect due to them, so he had not noticed his shoes.

3.—The duke of Chou entertained scholars with his hair held in his hand.

This has reference to a phrase used by Chou Kung when giving advice to his son 伯禽 before he proceeded to administer the affairs of Lu. He told him not to be proud in his treatment of scholars. "I your father," he said "who am the son of Wên Wang, the " brother of Wu Wang, and the uncle of the present " ruler, am no mean person. Still I have spat out my " rice thrice in one meal, and have had to appear with " my hair in my hand thrice in one washing, in order " to avoid giving offence to the scholars of the " Empire"—the meaning being that, though engaged in eating and washing, he would not refuse to see the scholars who came to interview him (*see* 史記).

語。	傾	遇	孔	二	延。	下	重	陳	一
	蓋	程	子			楊	徐	蕃	
	而	生。	道			相	穉。	器	

1.—Ch'ên Fán had so high an opinion of Hsü Ch'í that he treated him to a special seat.

Ch'ên Fán of the Han dynasty (*see* Mayers, No. 100) was famous for integrity and devotion to duty. He rarely mingled with the world, but so high an opinion had he of Hsü Ch'í that he had a seat specially set aside for him. When he came to visit him, he took it down, and, when he had gone, hung it up again.

2.—When Confucius met Ch'êng Shêng on the road, he lowered the cover of his carriage and conversed with him.

On one occasion Mencius paid a visit to 子思, one of Confucius' disciples, and Tzū Ssu's son, being struck at the respectful manner in which his father treated the philosopher, asked him why he did so. His father answered that, on one occasion when going to 郊 with Confucius, he met Ch'êng Tzū on the road, when the philosopher lowered the cover of his carriage and held intimate converse with him for a whole day. Before parting, he ordered 子路 to present him with a piece of silk, saying that Ch'êng Tzū's principles were those of a superior man. Mencius in his conversation talks of Yao and Shun and is of a nature both high-principled and benevolent. Is he not a person, then, to be treated with respect?

之	叔	分	三	志	華	管	二	音	子	伯	一
貧。	獨	金		之	歆。	寧		之	期。	牙	
	知	多		人。	謂	割		輩。	更	絕	
	管	與。			非	席			無	絃	
	仲	鮑			同	拒			知	失	

1.—Po Ya broke the strings of his lyre because he had lost Tzu Ch'i and there was no one left who understood his strains.

For a full account of the meeting of 俞伯牙 and 鍾子期, *see* 列子.

2.—Kuan Nêng cut the mat and refused to associate with Hwa Yin because their aims were different.

Kuan Nêng and Hwa Yin lived in the Han dynasty. The former became enraged at the latter because, when studying, he was always leaving his books to look at the grand people as they passed his house. Kuan Nêng rebuked him saying:—"If you want to become rich, you can only become so by your own exertions. You are no longer my friend." He accordingly broke off intercourse with him, though they had always worked together from their youth upwards.

3.—In dividing the money Pau Shuh gave the lion's share to Kwan Chung, for he alone knew his poverty.

Pau Shuh-ya and Kwan Chung are the Damon and Pythias of China. For an account of them *see* *Mayers*, Nos. 293 and 540.

之盡以朋三	美東情賓要二	叔深愛綈一
誠切義友	南須聯知	之憐須袍
偶當合	之盡以主	窘范賈垂

1.—Hsü Chia deeply pitied the misery of Fan Shuh and bestowed on him a silken robe out of compassion.

Fan Shuh (*see* Mayers, No. 129) at first served under 須賈, minister of 魏, whom he accompanied on an expedition to Ch'i. On his return Hsü Chia accused him of having accepted bribes and caused him to be severely beaten. He then fled to 秦 where he became prime minister. On his appointment to that post, Hsü Chia was sent from the court of 魏 to offer his congratulations, not knowing, however, that the prime minister was Fan Shuh, as he had changed his name. On Hsü Chia's arrival, Fan Shuh appeared to him in the guise of a beggar, which so excited his pity that he gave him food and drink and his own silken robe to keep out the cold. When Fan Shuh finally revealed himself as the Minister, he told Hsü Chia that it was only his present of the silken robe that prevented him from taking summary vengeance on him for having unjustly caused him to be beaten after his return from the embassy to Ch'i.

2.—To sum up—host and guest in their union of feeling should in no way fall short of the excellence of the worthy men of the South-East.

In the Tang dynasty there was a meeting of learned men who were all from the South-East.

3.—Friends united in purpose should be (as Confucius says) "earnestly and urgently."

CHAPTER XIII.

之是掌冰四	之是柯蹇三	天佳二	夙良一
人傳判人	號媒人修	成偶	締緣
言悉與	灼皆與	自	由

姻 婚

MARRIAGE.

1.—A natural affinity is determined from the dawn of time.

2.—A good match is fixed by heaven.

3.—蹇修 and 柯人 are both expressions for go-betweens.

For Chien Hsiu, *see* 楚辭.

For 柯人 *see* 詩經 Legge, page 240; and Jennings, page 169.

伐柯如何、匪斧不克、
娶妻如何、匪媒不得、

How do we hew our axes' helves?

Not without axes, sure, themselves.

What if to take a wife we mean,

Hopeless, save with a go-between.

4.—冰人 and 掌判 are expressions for the negotiators of marriages.

The "iceman" refers to a dream of 令狐策 of the 晉 dynasty, who dreamt that, while on the top of the ice, he was holding converse with those below it. This was interpreted by 索紞 as meaning that Ling Hu Ts'ê would act the part of a middleman, which he afterwards did.

For 掌判 *see* 周禮.

禮同六	虜婚五	男四	女三	好。好二	周。禮一
則姓	之姻	婚	嫁	合	須
然。不	道。論	曰	曰	二	六
婚。周	財。夷	完	于	姓	禮
		娶。	歸。	之	之

1.—In (marriage) ceremonies the six rites must all be observed.

The following were the six rites :—

- (1).—納采 modern 問庚.
 (2).—問名 „ 通庚.
 (3).—納吉 „ 文定.
 (4).—納徵 „ 大禮.
 (5).—請期 „ 送日.
 (6).—親迎 „ 親迎.

2.—A happy union is the union of two surnames.

See 家語.

3.—“Going to her future home” is an expression for the marriage of a maiden.

See 詩經 Legge, page 13.

4.—“Completing a marriage” is used in speaking of the nuptials of a man.

5.—In marriage affairs to discuss money is the manner of barbarians.

These words are attributed to 文中子.

6.—Those of the same surname should not marry—thus it is laid down in the Chou Ritual.

For an account of the 周禮 *see* Wylie, page 4.

願子婚女四名行采文三之祖新二之聘女一
 平謂嫁聘皆定廟先婦許禮家
 之了男之爲納見謂謁纓謂受

1.—The bride's family receiving the betrothal presents is called "promised (in marriage) and wearing the silken cords."

See 禮記 Legge, Vol. I., page 77.

2.—The bride worshipping the ancestors is called "visiting the temple."

This is the same custom as the modern 拜堂, which takes place on the morning of the day next after the marriage, when the bride and bridegroom worship the ancestors of the bridegroom's family.

3.—"Wên-ting," "Na-ts'ai" are both terms for betrothing.

For 文定 see 詩經 Legge, page 434:—文定厥祥.

"The ceremonies determined the auspiciousness (of the union)." Legge's note on this passage is as follows:—

Yentsan says: "The tortoise-shell was consulted, and gave "a favourable response. Then they determined by "the ceremonial observances that the thing was "fortunate and presented the bridal gifts."

(卜而得吉，則以禮文，定其吉祥，而納幣焉)，

4.—Getting all one's sons and daughters married is said to be "fulfilling the desire of Tzu P'ing."

向子平 lived in the Han dynasty, and was a famous scholar, who never took office. He was reading the 易經 and, when he reached the 損 and 益 diagrams, declared that poverty was preferable to riches and lowly station to exalted rank. After he had married off all his sons and daughters, he declared his intention of no longer attending to family concerns, and from that time wandered among the hills with a few choice companions.

占。曰。卜。二
鳳。妻

幣。曰。聘。一
鴈。儀

1.—Betrothal presents are called “Geese and Silks.”

A goose is sent because it is said to act in conformity with the male and female principles, flying to the South when the weather is cold and returning to the North when the milder season begins. Geese are also believed to pair only once.

2.—Divining about giving one's daughter as a wife is called “the phoenix oracle.”

See 左傳 Legge, page 103 and note.

“The great officer 懿 of 齊 consulted the tortoise-shell
“ about giving his daughter in marriage to 敬
“ 仲, son of the Duke of 陳. His wife sought
“ the meaning of the indication and said: ‘It is
“ fortunate.’ The oracle is—

‘The male and female phoenix fly together

‘ Singing harmoniously with gem-like sounds.’

“ The posterity of this scion of the 媯 (House
“ of Ch'én) will be nourished among the Chiang 姜
“ (House of Ch'i). In five generations they will be
“ prosperous, and the highest ministers in Ts'e; in
“ eight there will be none to compare with them
“ for greatness.” The descendants of Ching Chung
became the 田氏, which gradually encroached on
the authority of the house of 姜 and ended by
superseding it in the possession of the State of
Ts'e.

交 杯。	合 卺 係 是	四	納 幣。	三	下 衣 卽 是	曰 月 老。	二	傳 命 之 人。	曰 星 期。	一	成 婚 之 日。
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1.—The marriage day is called “the day of one’s (lucky) star.”

See 詩經 Legge, page 179.

2.—The transmittor of marriage destinies is called “the old man in the moon.”

韋固 of the T’ang dynasty, who was in search of a wife, found an old man sitting under a tree turning over the leaves of a book. The old man, on being asked what he was looking at, replied that he was turning over the leaves of the book in which all marriages were entered, and that the bag he had contained the red string by which the feet of all those who were to be mated were tied. “The knot once tied,” he said, “there is no escape from it.” Wai Ku then inquired about his own marriage affairs. The old man pointed out to him the maiden he was to marry, who was then only four years old but who was so ugly that Wai Ku bribed a slave to kill her. She was not killed, however, and Wai Ku did ultimately marry her, thereby verifying the prediction of the old man in the moon.

3.—The sending of clothes is equivalent to the presentation of silks (in betrothal).

4.—The uniting of the halves of the gourds is the same as the interchange of cups.

In former times the bride and bridegroom used to pledge each other in cups made out of a gourd. It is usual now to have two cups joined by a red string, which are symbolical of the union.

女紅四	女緣三	說家內嫻二	詞家箕執一
之樓	之窓	稱則姆	自帚巾
<small>【CHOW】</small> 是富	室是貧	女皆訓	謙皆櫛
		之男習	之女奉

1.—“Holding the towel and comb,” “holding the shovel and broom”—are self-depreciatory phrases used by the family of the bride.

See 左傳 Legge, pages 181 and 182.

The duke of 晉 having been defeated by 秦, the duke of the latter State held the son of the duke of 晉 as a hostage. He afterwards married his daughter to his prisoner whose name was 圉. Yü formed a plan of escape and asked his wife if she would run away with him. She replied that her father 使妾執巾櫛欲安子之心, and that, though she would not inform against her husband, she could not disregard her father's commands by accompanying him in his flight.

呂叔平 was so taken by the appearance of 劉邦, the founder of the Han dynasty that he offered to him his daughter in marriage saying:

有弱女願爲箕帚。

This daughter afterwards became the famous 呂后 see Mayers, No. 458.

2.—“Experienced in the instruction of matrons,” “practising (the rules) laid down in the 內則” are terms of praise used by the bridegroom's family in speaking of the bride.

The 內則 is the title of one of the books of the 禮記, in which wifely duties are laid down.

3.—The green window is the home of the poor maiden.

From 白居易.

4.—The red chamber is the abode of the rich maiden.

From 白居易.

宮喜于題御三 巳期謂標二 及姻謂桃一
 娥得祐葉溝 過之婚梅 時之婚天

1.—“The peach tree is young and elegant” is an expression for the proper time for marriage.

See 詩經 Legge, page 12 and notes. 桃之天天。

“The peach tree is young and elegant.” This passage occurs in the ode, which is supposed to refer to the happy state of Chou, in which all the young people were married in proper season, *i.e.* in the spring when the peach tree was in flower, and at the proper age, *i.e.* young men between 20 and 30, and girls between 15 and 20. It was a rule of the Chou dynasty that marriage should take place in the middle of spring.

2.—“Dropping are the fruits from the plum tree”—an expression indicating that the proper time for marriage has gone by.

See 詩經 Legge, page 30.

3.—By the inscribed leaf (which floated) in the imperial moat, Yü Yu became the happy possessor of the palace maiden.

Yü Yu of the T'ang dynasty happened to find in the palace moat a leaf on which were written the following lines:—

How swiftly flows the stream!

Deep within the palace walls is the solitude of the long weary day.

Sadly do I bid thee adieu crimson leaf.

May'st thou reach unharmed the haunts of men.

流水何太急，深宮盡日閒，殷勤謝紅葉，好去到人間。

Yü Yu wrote the following lines in answer on another leaf:—

“Having read the plaint of the red leaf

“I know it, but whom is it for?”

曾聞葉上題紅怨，葉上題詩寄與誰。

He then threw into the moat the leaf, which was finally found by the palace maiden 韓翠蘋, to whom Yü Yu was afterwards married.

繫知論與唐三	貯將論對漢二	女幸絲繡一
足赤婚月韋	嬌金婦景武	獲元模
繩始老固	屋欲帝帝	美振牽

1.—By drawing a silk thread from behind an embroidered screen, Yuan Chên fortunately won a beautiful maid.

郭元振 of the T'ang dynasty was a man of a most prepossessing appearance and 張嘉 wanted him to marry one of his daughters. It was arranged that they should sit behind a screen, each holding a piece of silk in her hand, and that the question as to which of the five should be Kwoh Yuan-chên's wife, should be decided by his marrying the one whose silk he pulled. He pulled the piece of silk held by the third daughter, who was a beauty, and thus obtained her as his wife.

2.—The Emperor Wu of the Han dynasty, answering the Emperor Ching with regard to a wife, said that he would like to enshrine Chiao in a golden house.

When 景帝 of the Han dynasty (B.C. 156-140) spoke to Wu Ti his son and heir (B.C. 140-186) on the subject of marriage, he pointed to the Princess Ch'ang, saying that he would like to marry her. Princess Ch'ang asked if her daughter Chiao would not do. To this the Emperor Wu replied that if he could gain her, he would enshrine her in a golden house.

3.—Wei Ku of the T'ang dynasty in talking of marriage with the old man of the moon first became aware that the red string bound his feet.

For Wei Ku, the man of the moon, and the red string, *see* ante, page 127, No. 2.

之 玉 藍 三 婚 國 秦, 二 好 村 朱, 一
 緣。 雍 田 以 晉, 而 陳,
 伯 種 成 兩 結 一

1.—(The Chus and the Ch'êns) of the Chu Ch'ên village intermarried.

There was a village inhabited only by people of the surnames of Chu and Ch'ên, who habitually intermarried.

2.—The two states of Ch'in and Chin entered into matrimonial relations.

獻公 of 晉 married his daughter to 穆公, who afterwards married his daughter 懷嬴 to 太子圉 and 文嬴 to 重耳 of 晉.

3.—In the planting of gems in Lan T'ien lay the matrimonial fortune of Yung Po.

Yung Po was a person who distributed congee to passers-by free of charge. On one occasion a stranger asked him why he did not distribute vegetable broth. He replied that he had no seed from which to grow vegetables. The stranger then took some pebbles from his bosom, and told him that if he planted them in a stony place, they would produce precious stones and be the means of his obtaining a good wife. Several years after Yung Po applied for the hand of a maiden of the 徐 family, who was a famous beauty. The Hsü family laughed at the idea, but said that if he could produce two precious stones, he might have their daughter, thinking of course that Yung Po would never be able to comply with the condition. He, however, went to where he had planted the pebbles, and there he found five sets of precious stones, with which he returned to the Hsü family, the members of which, though astonished beyond measure, gave him their daughter in marriage.

妻。唐而射三	會。牛以駕二	之。壻寶一
高中雀	女渡鵲	女。林窓
得目屏	相河橋	甫選

1.—They who selected husbands through the jewelled windows were the daughters of Lin Fu.

李林甫 of the T'ang dynasty had six daughters whom he ranged in the reception room behind a jewelled window covered with gauze, through which they could see but were not themselves visible. There they amused themselves, and when young gentlemen came to visit, they selected as their husbands those whom they fancied.

2.—By crossing the milky way on a bridge of magpies, the "shepherd" and "spinster" met each other.

On the 7th day of the 7th moon magpies are said to form a bridge by which the spinster crosses the milky way. (*See ante*, page 5, No. 5).

3.—By shooting at the bird screen and hitting the birds in the eye, Kao Tsu of the T'ang dynasty obtained a wife.

寶毅 of the Sui dynasty (A.D. 581-618) had a daughter, who was a great beauty, and, wishing to find her a good husband, he made a screen on which were painted two peacocks. All suitors had to shoot two arrows at the peacocks, Tao I having secretly resolved to give his daughter as a wife to the suitor who shot the peacocks in the eye. Many made the attempt, but all failed until **李淵** tried his hand and succeeded in winning the maiden by striking the birds' eyes with both his arrows.

之	崇	迷	詩	二	始	人	所	重	至	一
原。	王	所	首			倫	以	親	若	
	化	以	好			之	正	迎。	禮	

1.—With regard to (marriage) rites, prominence is given to the bridegroom personally receiving the bride in order to maintain aright, from the very beginning, the social relations.

2.—At the beginning of the Book of Odes occurs the phrase "*A Fitting Mate*," in order to give honour to the source of regal civilisation.

See 詩經 Legge, page 1.

CHAPTER XIV.

德。曰六	媛。曰五	丈。烈四	堯。賢三	順。女二	剛。男一
並。閨	皆。閨	夫。女	舜。后	子	子
美。範。	稱。秀。	稱。	稱。	配	稟
佳。曰	賢。曰	女	女	坤	乾
人。懿	女。淑	中	中	之	之

子 女

WOMAN.

- 1.—Man is endowed with the firm nature of heaven.
- 2.—Woman partakes of the yielding nature of earth.
- 3.—A virtuous Empress is termed “A Yao and a Shun among woman.”

This term was applied to the wife of the Emperor 英宗 (A.D. 1064-1068) of the Sung dynasty and to the wife of the Emperor 宣宗 (A.D. 1426-1436) of the Ming dynasty.

- 4.—A woman of strong character is said to be “a hero among woman.”

For the expression 丈夫 *see* Mencius Legge, page 141.

此之謂大丈夫 “These characteristics constitute the great man.”

- 5.—閨秀 (the flower of the female apartments), 淑媛 (the virtuous and winsome maiden) are both expressions for worthy women.

- 6.—閨範 (the model of the household), 懿德 (beautiful and virtuous) are both terms of praise for beautiful women.

文	周	周	五	言、何	四	夫、何	三	親	女	二	食	婦	一
王	姜。	家		婦	謂	從	謂	之	子		之	主	
有	王。	母		工、	四	子。	從	謂	歸		名。	中	
后	季	儀。		婦	德。	從	從	寧。	寧。		饋。	烹	
妃。	有	太		容。	婦	從	父、	回	家		治	飲	
	太	王			德、	從	從	省	省				
	任。	有			婦								

1.—“The wife presiding over the domestic supplies” means that she prepares the drink and the food.

See 易經.

2.—“The daughter’s return to her home” means her going back to inquire after her parents.

See 詩經 Legge, page 7.

歸寧父母 “I am going back to visit my parents.”

3.—What are called the three states of dependence befitting a woman?

Dependence upon her father (父).

Dependence upon her husband (夫).

Dependence upon her son (子).

4.—What are called the four womanly virtues?

Chastity (德), Speech (言), Work (工),

Demeanour (容).

5.—In the Chou dynasty as motherly models T'ai Wang had Chou Chiang: Wang Chi had T'ai Jên, Wên Wang had Hou Fei.

T'ai Wang, Wang Chi, and Wên Wang stood to one another in the relation of grandfather, father, son. Their wives were all celebrated for their excellence and virtue.

婦	舟	冰	三	人	絮	蘭	二	以	姐	喜	夏	三	一
之	操	雪		之	才	蕙		褒	己	商	樂	代	
清	悉	心		美	皆	質		姒	周	紂	以	亡	
聲	孀	柏		號	女	柳			幽	以	妹	國	

1.—In the three dynasties they who lost the throne were Chieh of Hsia, who lost it through Mei Hsi; Chou of Shang, who lost it through T'an Chi; and Yu of Chou, who lost it through Pao Ssü.

For an account of Chieh and Mei Hsi *see* Mayers, Nos. 259 and 506.

For an account of Chou and T'an Chi *see* Mayers, Nos. 71 and 695.

For an account of Yu and Pao Ssü *see* Mayers, No. 541.

2.—“The essence of fragrant orchids” and “the quality of willow catkins” are both expressions used in praise of women.

謝奕 of the 晉 dynasty had a daughter named 道韞, who was remarkable for her ability. On one occasion her uncle, 謝安, asked his nephews and nieces to what the snow which was then falling could be likened. One said “to the sprinkling of salt in the heavens.” Tao Yün suggested that “it was like willow catkins blown by the wind.” Hsieh was delighted at this answer which he thought showed great ability.

3.—“The ice and snow heart” and “the cyprus boat constancy” are both expressions celebrating the chastity of widows.

For 柏舟 *see* 詩經 Legge, page 73.

柏舟 are the two first characters in an ode celebrating a faithful widow.

可絳光張四	楊蠻朶潘三	實婦二	謂女一
餐仙可麗	柳腰蓮妃	可容	之貌
秀鑑華	織花步	傾嬌	尤嬌
色吳髮	織小朶	城媚	物嬌

1.—Girls of fascinating appearance are called "peerless creatures."

See 左傳 Legge, pages 724 and 727.

2.—Women with pretty faces and fascinating manners really may overthrow cities.

李延年 was one of the famous minions of Wu-ti of the Han dynasty, B.C. 140 (*see* Mayers, No. 377). He had a beautiful sister, whom he succeeded in introducing into the Imperial seraglio by singing the following verses:—

北方有佳人，絕世而獨立，一顧傾
人城，再顧傾人國，寧不知傾城
與傾國，佳人難再得，

3.—Of P'an Fei's steps each formed a lily. Hsiao Man's waist was as slender as a willow branch.

For an account of P'an Fei *see* Mayers, No. 556.

For an account of Hsiao Man *see* Mayers, No. 579.

4.—Chang Li-hua's hair was so glossy that it reflected like a mirror. Wu Chiang-hsien's surpassing loveliness might be fed on.

For Chang Li-hua, *see* Mayers, No. 24.

The Emperor Yang-ti of the Sui dynasty, when regarding his favourite Chiang-hsien, used to say to the courtiers standing round: "The ancients said that beauty might be fed on, but Chian-hsien's might satisfy the famishing."

飛燕身輕。掌上可舞。	孟光力大。石臼可擎。	紅冰。	太真淚紅於血。滴時便結。	香霧。	麗娟氣馥如蘭。呵處結成。
四	三		二		一

1.—Li Chüan's breath was as sweet as the fragrant orchid. When she breathed, it formed a rich perfumed vapour.

For an account of Li Chüan *see* Mayers, No. 348.

2.—T'ai-chên's tears grew redder than blood; as they fell, they froze in red drops.

T'ai-chên, a designation of Yang Kuei-fei. *See* Mayers, No. 887.

3.—Mêng Kwang's strength was so great that she could lift a stone mortar.

See Mayers, No. 495.

4.—Fei Yen's body was so light that she could dance on the palm of one's hand.

See Mayers, No. 41.

之	寧	仲	而	韓	三	者	謝	賓	侃	二	之	刃	而	至	一
烈	墜	妻	自	玖			客	村	母		孝	而	救	若	
者	於	恐	投	英			此	媼	截		者	衛	父	緹	
	崖	隕	於	恐			女	殺	髮			姑	盧	縈	
	此	德	穢	賊			之	鷄	以			此	氏	上	
	女	而	陳	汚			賢	而	延			女	冒	書	

1.—As regards T'í Ying, who sent up a memorial and saved her father, and Lu Shih, who braved the point of the sword to protect her mother-in-law—these are patterns of filial piety among women.

For T'í Ying *see* *Mayers*, No. 717.

The woman of the Lu family was the wife of 鄭義宗.

When everyone else ran off on the approach of a gang of robbers, she alone remained to defend her mother-in-law, and thus obtained the good-will of the robbers.

2.—K'an's mother cut off her hair to entertain a guest. A village matron killed a fowl out of compliment to a stranger. These are female worthies.

For 陶侃 *see* *Mayers*, No. 711.

The second allusion refers to an incident in the life of Wu-ti of the Han dynasty. When strolling about in disguise he one night came to a village called 相谷. The villagers, thinking he was a robber, wished to apprehend him, but an old matron said, "This stranger is no 'common man,'" and at once killed a fowl in honour of her visitor.

3.—Han Chiu-ying, dreading defilement from robbers, cast herself into the mud. Chên Chung's wife, dreading she might fall from virtue, preferred to fall over a cliff. These are types of female chastity.

See 列女傳

者。女成妃。帙續曹二 節此刀誓曹臂被王一
 之文。援徐完大 者。女割志令投牽凝
 才此筆惠漢家 之鼻引女地斷妻

1.—Wang Ying's wife, being dragged, cut off her arm and threw it on the ground. Ts'ao Ling-nü swore a vow and cut off her nose with a knife. These are types of female purity.

Wang Ying was an official who died during his term of office at **魏州** during the period of the five dynasties. His wife, when on her way home leading her little boy by the hand and carrying her husband's remains on her shoulder, went into an inn to rest, but the innkeeper refused to admit her and dragged her out by the arm. The widow burst out into a loud wail, and seizing a chopper cut off her arm and threw it on the ground. The magistrate of **開封府**, hearing of the incident, generously took pity on the widow and chastised the innkeeper.

The second allusion refers to the widow of **曹文叔**, who, in the time of the three dynasties, cut off her nose on her parents urging her to marry again.

2.—Ts'ao Ta-ku continued the annals of the Han dynasty. The concubine Hsü Hui took up a pen and finished an essay without stopping. These are types of women of talent.

For **曹大家** see Mayers, No. 535.

The second example refers to **徐惠**, who, during the T'ang dynasty, when only eight years of age, seized a pen and completed an essay without stopping. The Emperor **太宗**, having heard it, summoned her to the palace as being a woman of talent.

者。此絕之柳二之裙光裳戴一
 女夫髮氏貧布荆竹女
 之之郭禿者此荆筍孟之
 妒嗣氏妃

1.—Tai's daughters, with their coarse garments and bamboo boxes, and Mêng-kwang with her thorn hair-pin and cotton skirt, are types of the poor among women.

During the Han dynasty 戴良 had five worthy daughters.

When he wished to marry them off, he did not think of husbands of rank and wealth; and, when he sent them off to their husbands' homes, he gave them plain clothes, bamboo chests, and wooden clogs.

For Mêng-kwang, *see* ante page 138, No. 3.

2.—Liu Shih wished to make her husband's concubines bald. Kwoh Shih destroyed her husband's line. These are examples of jealousy among women.

太宗 of the T'ang dynasty gave to 任環, a president of one of the Boards, two pretty girls. When his wife, Liu Shih, wished to destroy their hair to make them bald, the Emperor placed the girls in a separate house.

賈充 an official of the 晉 dynasty had a wife of the Kwoh family who gave birth to a son which she committed to the care of a wet nurse. The wife, thinking that her husband was too intimate with the wet nurse, flogged her to death. The child, pining for its nurse, also died and the family line came to an end.

之	之	女	壽	賈	一
淫	燬	致	之	女	
者。	此	袂	香。	偷	
	女	廟	齊	韓	

1.—The daughter of Chia stole for Han-shou some wonderful perfume. The princess of Ch'i caused the conflagration of the temple of Allah. These are types of lewdness among women.

Chia's daughter was too fond of her father's secretary. It happened that some wonderful perfume was imported from abroad; Wu-ti, of the Chin dynasty, presented some of it to Chia, a part of which his daughter stole and gave to her lover. Chia, perceiving the perfume and fearing disgrace, gave his daughter in marriage to his secretary.

The second allusion refers to a daughter of the Prince of Ch'i who made an assignation with a young man, a former playmate, in the temple of Allah on New Year's day. The young man went there first and, being tired out, went off into a sound sleep. The princess arrived later and, finding the young man asleep, took off a bangle with which they had formerly played as children and, placing it on the young man's breast, went away. The young man on waking was so grievously disappointed that he set the temple on fire.

者。之。此。難。畫。鹽。厭。而。效。東。一。
醜。女。堪。以。刻。無。可。顰。施。

1.—The woman of the Eastern Shih imitated the pained look and caused dislike. To engrave a picture of the woman of Wu Yen is intolerable. These are types of ugly women.

See 莊子 Giles, page 182.

When Hsi Shih (a famous beauty of old) was distressed in mind, she knitted her brow. An ugly woman of the village, seeing how beautiful she looked, went home and, having worked herself into a fit frame of mind, knitted her brows. The result was that the rich people of the place barred up their doors and would not come out, while the poor people took their wives and children and departed elsewhere. That woman saw the beauty of knitted brows, but she did not see wherein the beauty of knitted brows lay (in suitability to the individual).

A certain village was inhabited solely by the clan 施. A stream ran through the village. Those dwelling to the East of the stream were called the Eastern Shih, among whom lived the ill-fated lass referred to. Among the Western Shih lived the good-looking girl.

Wu-yen was the name of a village where lived a woman named 鍾離春 so plain that she became a byword for ugliness.

See Mayers, No. 877.

笑。可。列。殊。青。紅。錢。二。
 附。於。名。樓。無。樹。
 之。人。此。之。廉。子。
 以。羣。固。妓。恥。一。
 博。亦。不。女。謂。點。

畏。態。鳩。菩。不。異。自。一。
 之。盤。薩。同。人。古。
 變。茶。九。是。生。貞。
 更。謂。子。故。妍。淫。
 可。婦。母。生。醜。各。

1.—From of old there has been a wide distinction between purity and lewdness and a marked difference between beauty and ugliness in human beings; for this reason there are living Buddhas, prolific mothers, deformed objects, and wrinkled crones, which are all transformations in a wife to be dreaded.

For 鳩盤茶 see Eitel's Handbook of Buddhism, page 59.

2.—“The money tree,” “the spot of red,” and “the immodest,” are different terms for courtezans in a brothel.

These cannot be admitted among human beings but may be placed by themselves for purposes of mirth and amusement.

The money tree refers to a courtesan, who, as she was dying, called for her mother and told her that the money tree had fallen.

CHAPTER XV.

舊五	宗儀四	宗郡三	馬之帝二	主主帝一
好	壻賓	女主	婿非	婚女
曰	之稱	之縣	乃正	故有
通	賓	君	是駕	公
家。	皆	皆	駙	侯

戚 外

RELATIONS BY AFFINITY.



1.—The Emperor's daughter has her marriage arranged for her by the nobility, therefore she is styled Kung-chu.

2.—The Emperor's son-in-law does not belong to the central chariot but has the office of side-rider.

3.—Chün-chu (郡主) and Hsien-chün (縣君) are both names for the daughters of princes.

4.—“Ceremonial guests” and “State guests” are both terms for sons-in-law of a prince.

5.—Old friends are called T'ung Chia (通家).

When twelve years of age, 孔融 met 李膺, and thus addressed him: “You and I are hereditary friends.” “How is that?” said Ying. K'ung replied: “Among the men of old, Confucius and Lao-tzū were men of equal virtue and justice, and were friends that taught one another, and thus it is that you and I for generations have been T'ung Chia (in family fellowship).” The surname of Confucius was 孔 and that of Lao Tzū, 李.

賢七	贅六	貴五	新四	父	泰三	壻	冰二	好一
壻	壻	壻	壻	兩	水	同	清	親
曰	曰	曰	曰	號。	泰	榮。	玉	曰
快	館	乘	嬌		山。		潤。	懿
壻。	甥。	龍。	客。		岳		丈	戚。
					母		人	
					岳		女	

1.—Kind relations are called I-ch'í (懿戚).

See 左傳 Legge, page 192.

2.—Ping-ch'ing (冰清) and Yü-jun (玉潤) are expressions for the father-in-law and his son-in-law when both are famous.

3.—T'ai-shui (泰水) and T'ai-shan (泰山) are two expressions for a man's mother-in-law and father-in-law.

4.—A new son-in-law is called "the gentle guest."

5.—A noble son-in-law is called "the dragon rider."

6.—A son-in-law who is married into his parents-in-law's family is called a Kuan-shêng (館甥).

For Kuan-shêng *see* Mencius Legge, page 254.

7.—A worthy son-in-law, is called "a smart son-in-law."

In the 後魏 dynasty 劉延明 was a pupil of 郭瑀.

One morning the latter threw a mat on the floor, saying: "I have a daughter and want to find a smart son-in-law. Whosoever first sits on this shall be he."

Of his more than five hundred pupils 延明 alone seized the chance by at once seating himself on the mat and saying: "Yen-ming's the man." He was duly married.

母。	光	貴	門	女	二	半	床。	凡	一
	於	妃	楣。	子		子。	俱	屬	
	父	有	唐	號			爲	東	

1.—All who are of the “Eastern couch” are “half-sons.”

郗監 of the 晉 dynasty sent an emissary to the family of 王遵 to seek for a son-in-law. The emissary returned and said all the sons were young and good looking, but were rather too stiff, except one who was lying on a couch to the East with his stomach uncovered, eating cakes in the most unconcerned manner. 郗監 exclaimed “He will make an excellent son-in-law,” and ultimately gave his daughter in marriage to him, who was no other than the famous 王羲之. A son-in-law is now called 東床.

半子 “half-son” an expression for a son-in-law used by 劉禹錫 in the piece 祭楊庶子文.

2.—A name for a daughter is a “door lintel:” Kwei Fei of the T'ang dynasty shed lustre on her parents.

“A door lintel,” so called in cases where family influence is dependent on a daughter just as a door depends on its lintel. For example, the famous Yang Kwei-fei, through her influence with the Emperor, secured honourable appointments for her brothers which gave rise to the following song:—

生女勿悲酸，生男勿喜歡，請君細看
楊家女，男則封侯女作妃，生女
却能號門楣，

For an account of Yang Kwei-fei see Mayers, No. 887.

號。皆大。	四	孝日自三	葛日共二	家。期相。外一
姨。喬		之。忝謙	之。原叙	報。晉甥
夫。小		末。在劣	親。有舊	於。魏稱
之。喬。		葭。戚。	瓜。姻。	母。舒宅

1.—A sister's son is called Chai-hsiang (宅相): Wei Shu of the Chin dynasty hoped to return the kindness of his mother's family.

魏舒 of the 晉 dynasty was left an orphan when young and went to live with his maternal grandmother 甯氏. The old lady when building a house employed a geomancer, who prophesied that it would produce a famous man. Shu replied that Wei Shu (魏舒) would fulfil the prophecy regarding the house (宅相), which he ultimately did by becoming one of the highest officers of the Board of Revenue.

2.—Recognising old relationship is expressed by "there was originally a connection" (*lit* affinity of melon and dolichos).

An expression used by 王遵 of the 晉 dynasty. When playing with his son at chess, he reminded him, when they were both bent on the same move, of the relationship between father and son.

3.—A self-depreciatory expression for one's unworthy relationship is "ashamed of being the most insignificant relation" (*lit* connected as a crumb of a reed's integument).

4.—Ta-ch'iao (大喬), Hsiao-ch'iao (小喬) are names for sisters' husbands.

喬公, who lived in the time of the Three Kingdoms (三國), had two daughters named 大喬 and 小喬, famous for their beauty, who married 孫策 and 周瑜.

For an account of the two latter celebrities see *Mayers*, Nos. 631 and 75.

附 幸 喬 蔦 三	屬 謙 玉 兼 二	夫 袂 連 一
之 得 松 蘿	之 借 樹 葭	之 亦 襟
所 依 自 施	光 戚 自 倚	稱 姨 連

1.—Sisters' husbands are also called Lien Chin. Lien Mei (connected lapels: connected sleeves).

Referring to two men, who married sisters, going in for their examination, lapel to lapel and sleeve to sleeve, and taking the Han Lin degree.

2.—“The reed leans on the magnificent tree,” a self-depreciatory expression for borrowing the support (*lit* glory) of relations.

This expression was originally applied by their contemporaries to 夏侯湛, who was famous for his good looks, and the brother of the Empress (毛曾) on account of the Emperor (文帝) having made them sit side by side.

3.—“The mistletoe and the dodder growing over the pine and the cypress,” an expression for one having fortunately secured a position on which to depend.

See 詩經 Legge, page 389.

CHAPTER XVI.

會。日。三。五。旦。日。賀。四。辰。日。稱。三。必。大。二。必。不。一。
湯。朝。生。人。初。人。得。德。異。凡。
餅。洗。申。逢。度。生。其。之。其。之。
之。兒。令。旬。之。日。壽。人。生。子。

誕 幼 壽 老

AGE AND YOUTH.

1.—An uncommon child is sure to have something strange about its birth.

The expression 不凡之子 was applied to 陳蕃 by 薛勤. *See* 後漢書.

2.—A man of great virtue is sure to have long life.

See 中庸 Legge, page 263.

3.—In speaking politely of a man's birthday the expression "the hour of the first start" is used.

4.—In congratulating a man on his birthday (*lit* meeting with another completed period) the expression "the blest-morn of the birth of Shên" is used.

For 生申 (giving birth to the Prince of Shen) *see* 詩經 Legge, page 535.

5.—Washing the child on the third morning is called "the hot water and cake festival."

The custom of washing the child on the third morning is still in vogue.

益。曰。自。五。	神。曰。賀。四。	設。女。三。	懸。男。二。	期。曰。周。一。
緩。謙。	嵩。人。	輓。生。	弧。生。	晬。歲。
急。生。	嶽。生。	佳。誕。	令。辰。	盤。試。
非。女。	降。子。	辰。曰。	旦。曰。	之。周。

1.—The custom of trying a child when a year old is called “the time of the complete-year-tray” (晬盤之期).

This refers to a custom still in vogue of placing certain articles before a child when a year old and prognosticating what his future will be from the nature of the article he happens to pick up first.

2.—When a boy is born the expression used is “the happy bow-hanging morn” (懸弧令旦).

For “hanging the bow” (懸弧) *see* 禮記 Legge, Vol. I., page 471.

If the child were a boy, a bow was placed on the left of the door.

3.—When a girl is born the expression used is “the fair hour of placing the handkerchief” (設輓佳辰).

For “placing the handkerchief” (設輓) *see* 禮記 Legge, Vol. I., page 471.

If the child were a girl, a handkerchief was placed on the right of the door.

4.—In congratulating a person on the birth of a son one says “the lofty mountain has sent down a spirit.”

See 詩經 Legge, page 535.

5.—A self-depreciatory expression for giving birth to a daughter is “useless for any purpose” (*lit* slow and fast).

Used by 淳于意 of the Han dynasty, who had five daughters and no sons.

之	公	夢	五	之	夢	四	之	夢	三	生	二	生	一
奇。	之	蘭		祥。	虺		兆。	熊		女		子	
	妾。	叶			夢			夢		曰		曰	
	生	吉。			蛇。			羆。		弄		璋。	
	穆	鄭			女			男		瓦。			
	公	文			子			子					

1.—Giving birth to a son is expressed by “playing with a sceptre” (弄璋).

See 詩經 Legge, page 306.

2.—Giving birth to a daughter is expressed by “playing with a tile” (弄瓦).

See 詩經 Legge, page 307.

3.—To dream of bears and grisly bears is an augury of a son.

See 詩經 Legge, page 306.

4.—To dream of cobras and serpents is an augury of a daughter.

See 詩經 Legge, page 306.

5.—The dream of the lan flower being in accordance with good fortune (was shown by) the wonderful birth of Duke Muh by the concubine of Duke Wên of Chêng.

See 左傳 Legge, pages 292 and 293.

The concubine 燕姑 dreamt that Heaven gave her a lan flower, saying “this shall be the emblem of your child. As the lan is the most fragrant flower of a State, so shall men acknowledge and love him.” After this when Duke Wên saw her, he gave her a lan flower and she ultimately gave birth to Duke Muh.

而	人	稷	姜	二	之	知	嶠	奇	英	一
有	之	履	嫫		異	桓	聞	晉	物	
娠	跡	大	生			溫	聲	溫	稱	

1.—That was a brave thing (child) pronounced wonderful; when Wên Chiao of the Chin dynasty, heard the voice of Huan Wên and knew he was extraordinary.

See 晉書.

2.—Chiang Yuan gave birth to Chi, having become pregnant after treading in the footprint of a giant.

For an account of Chi *see* Mayers, No. 740. *See also* Legge.

詩經 pages 465 and 466.

“The first birth of our people was from Kiang Yuen—

“ How did she give birth to (our) people ?

“ She had presented a pure offering and sacrificed

“ That her childlessness might be taken away.

“ She then trod on a toepoint made by God and was moved.

“ In the large place where she rested,

“ She became pregnant ; she dwelt retired :

“ She gave birth, and nourished (a son)

“ Who was How Tseih.”

厥初生民，時維姜嫫，生民如何，克
禋克祀，以弗無子，履帝武敏歆，
攸介攸止，載震載夙，載生載育，
時維后稷。

月懷弗四	之夢玉三	之天麟二	卵吞簡一
而胎陵	奇孕燕	瑞生吐	而玄狄
始十太	張投	孔玉	叶鳥生
生四子。	說懷。	子書。	孕之契。

1.—Chien Tih gave birth to Hsieh, having become pregnant by swallowing the egg of a swallow.

See 詩經 Legge, page 636 and note.

“Heaven commissioned the swallow to descend and give birth to the (father of our) Shang.” 天命玄鳥降而生商。

NOTE.—The mother of Sieh was a daughter of the house of Sung (有娥氏女) belonging to the harem of the Emperor K'uh. According to Mao, “she accompanied the Emperor at the time of the vernal equinox, when the swallow made its appearance, to sacrifice and pray to the first matchmaker, and the result was the birth of Sieh.” Others make the birth of Sieh as in the text.

2.—The unicorn disgorging the gem inscription was the omen when heaven gave birth to Confucius.

The inscription is said to have consisted of the following characters :—

水精之子繼衰周爲素王。

3.—The jade swallow alighting in her breast was the wonderful thing about the dream in which his mother became pregnant of Chang Yueh.

For an account of Chang Yueh see Mayers, No. 12.

4.—Fu Ling, the heir apparent, was born after being in his mother's womb 14 months.

Fu Ling was the son of 武帝 (B.C. 140-86) of the Han dynasty and afterwards became 昭帝 (B.C. 86-73).

壽松六	婺賀五	星賀四	龍暮三	老晚二	八老一
元柏	煥女	輝老	頭歲	蚌年	十子
之節	壽。	壽。	屬登	生。	年道
耐操。	日中	日南	老科。	珠。	而君
久美	天	極	正	謂	始懷
其			是	之	誕孕

1.—Lao Tzū, prince of the doctrine of Tao, was born after being in the womb 80 years.

For an account of Lao Tzū *see* Mayers, No. 336.

2.—To have a son late in life is expressed by “the old oyster producing a pearl.”

Said by 孔融 of the father of 韋元將 and 韋仲將.

3.—To graduate late in life is truly a case of the dragon's head belonging to the old.

梁灝, of the Sung dynasty, who passed first in the literary examinations at the capital when 82 years of age, wrote a poem celebrating his success in which occurs the following line:—

怎奈龍頭屬老成,

4.—When congratulating one on long life the expression used is “the star of the south pole is bright.”

The star is also called 老人星.

5.—When congratulating a woman on long life the expression used is “the star in mid-heaven is brilliant.”

婺, the woman's star, is said to be near the middle of Capricorn, but others say in Hercules.

6.—“The steadfastness of the pine and cypress” is a term of praise for longevity.

傷 悲。	日 月 逾 邁。 徒 自	六	之 狀。	龍 鍾 潦 倒。 年 高	五	之 徵。	黃 髮 兒 齒。 有 壽	四	瞶 眊。 自 謙 衰 頹。	三	矍 鑠。 稱 人 康 健。	二	晚 景 之 無 多。	一 桑 榆 暮 景。 自 謙
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1.—“The evening shade of the mulberry and elm” is a humble way of expressing that one’s prospect in the evening of life is not much.

These trees were planted in the west where the sun sets.

2.—Kuo-shuo (矍鑠) is a term for a man who is hale and hearty.

This expression was used by the Emperor 光武 (A.D. 25-58) in speaking of 馬援, who at the age of 62 successfully undertook to suppress certain rebels.

3.—“Dullness of hearing” (瞶) and “dimness of vision” (眊) are humble expressions for decadence.

4.—“Yellow hair” and “children’s teeth” are a proof of old age.

See 詩經 Legge, page 629. 黃 is the yellow hair of old age. 兒齒 is explained in the 說文 as “old men’s teeth.”

5.—The appearance of being advanced in years is expressed by “shaky and tottering” (龍鍾潦倒).

6.—Days and months pass away—it is vain for one to lament.

See 書經 Legge, page 627.

中	百	六	六	在	五	九	行	四	羨	三	稱	二	春	一
壽。	歲	日	千	世	百	年	年	五	高	年	少	年	秋	幾
六	曰	上	日	百	年	之	當	十	年	曰	曰	春	何	間
十	壽	壽	之	那	有	非	知	四	齒	德	秋	鼎	人	壽
日	八	八	樂	三	萬		十	十	俱	尊	盛	盛	壽	算
下	十	十												
壽	日	日												

1.—“How many springs and autumns” is a way of asking a man’s age.

2.—In praising youth it is said: “Spring and autumn are just in their prime.”

This phrase occurs in the **治安策** by 賈誼.

3.—In admiring advanced years it is said: “Honourable both in age and virtue.”

See Mencius Legge, page 89. “In the Empire there are three things universally acknowledged to be honourable—nobility: age: virtue.”

天下有達尊三，爵一，齒一，德一，

4.—At the age of 50 one should know the errors of 49 years.

淮南子 said of 蘧伯玉—伯玉行年五十而知四十九年之非。

5.—After living 100 years, how can there be 36,000 days of pleasure.

See 莊子 Giles, page 396.

6.—One hundred years is called extreme old age. Eighty years is called medium old age. Sixty years is called longevity of the lowest order.

See 莊子 Giles, page 396.

尊。	而後六	八鄉老五	童傳童四	百三	九二	八一
高生	十杖十杖	者十杖	舞十子	歲日	十曰	十曰
年固	於杖十杖	杖十杖	象三十	期	耄	耄
尤爲	朝於杖	於杖	舞歲	頤。		
足可		國於	勺就			
當畏。			成外			

1.—**耄** (declining of strength as the sun declines at eve)—an expression for 80 years of age.

2.—**耄** (passing away)—an expression for 90 years.

3.—**期頤** (awaiting nourishment)—an expression for 100 years.

4.—At ten a boy went to a boarding school; at thirteen, he learned to dance the Cho of the Duke of Chou. When a full-grown lad, he danced the Hsiang (of King Wu).

See 禮記 Legge, Vol. I., page 478 and note.

5.—Of the old those who have attained to 60 carry a staff in the Village; to 70, in the State; to 80, at Court.

See 禮記 Legge, Vol. I., page 465.

6.—A youth ought certainly to be regarded with respect, but still more so those advanced in years.

See 論語 Legge, page 87.

“A youth is to be regarded with respect. How do you know
“that his future will not be equal to our present”:—

後生可畏，焉知來者之不如今也，

CHAPTER XVII.

之 異 骨。	五 臂 有 四 肘。 成 湯	之 奇 形。	四 耳 有 三 漏。 大 禹	三 舜 目 有 重 瞳。	二 堯 眉 分 八 彩。	之 別。	軀。 五 官 有 貴 賤	一 百 體 非 血 肉 之
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體 身

THE BODY.

1.—Although the hundred members constitute the body of flesh and blood there is among the five senses the distinction of noble and ignoble.

See Mencius, Legge, page 2. 體有貴賤.

“Some parts of the body are noble and some ignoble.”

The **五官** are the ear, the eye, the nose, the mouth, the body.

2.—Yao's eyebrows were of eight colours.

3.—Shun's eyes had double pupils.

4.—Ears with three holes—such was the extraordinary appearance of the Great Yü.

5.—A humerus with double joints—such was the extraordinary formation of the bones of Ch'êng Tang.

一 文王龍顏而虎眉。
 二 漢高斗胸而隆準。
 三 孔子之頂若墟。
 四 文王之胸四乳。
 五 周公反握。作興周之相。
 六 重耳駢脅。爲霸晉之君。
 七 此皆古聖之英姿。不凡
 八 之貴品。
 至 若髮膚不可毀傷。曾
 子 常以守身爲大。

1.—Wên Wang had a face like a dragon and eyebrows like a tiger.

2.—Kao of the Han dynasty had a breast like a bushel measure and a high nose.

3.—The cranium of Confucius was flat in the centre.

4.—Wên Wang's breast had four nipples.

5.—The Duke of Chou had a reversible wrist and was the minister who raised Chou to supremacy.

6.—Ch'ung Erh. had ribs which were all in one piece and was the prince who raised Chin to be leader of the States.

For an account of Ch'ung Erh see 左傳 Legge, page 186.

7.—These were all the distinguished appearances of ancient sages—the noble characteristics of uncommon men.

8.—With regard to not injuring the hair and the skin, Tsêng Tzŭ always held the preservation of his body as the great rule.

For an account of Tsêng Tzŭ see Mayers, No. 223.

The sentiments in the text were given utterance to when Confucius handed the 孝經 to Tsêng Tzŭ.

不	五	受	四	而	三	而	二	德	一
知		人		吸	虐	骨	讒	貴	待
愧		牽		其	政	可	口	於	人
羞		制		髓	誅	銷	中	唾	須
曰		曰			求		傷	面	當
厚		掣			敲		金	自	量
顏		肘			其		可	乾	大
					膚		樂		師

1.—As to the duty of treating one with great forbearance, Ssü-têh set value on allowing the spittle spat on his face to dry.

婁師德 lived in the time of 武后 A.D. 684-701. He was a prime minister, famous both for his military and civil accomplishments.

2.—The ruinous effect of a calumnious mouth is such that it will melt metal and dissolve bones.

See 漢書, 中山靖王傳.

3.—A tyrannical Government that is exacting beats the skin of its victims and sucks out their marrow.

4.—To be hampered by one is expressed by “being held by the elbow.”

From the 家語.

5.—Not to know shame is called “thick faced.”

See 書經, Legge, page 161.

“Thick as are our faces, they are covered with blushes.”

顏厚有忸怩.

貴	唐	炙	四	英	蘭	怒	三	心	曰	共	二	舌	曰	好	一
勢	崔	手		氣	相	髮			促	話			搖	生	
炎	鉉	可		勃	如	冲			膝	衷			唇	議	
炎	之	熱		勃	之	冠			談	腸			鼓	論	

1.—A person fond of discussion and argument is said “to wag his lips and drum with his tongue.”

From 莊子.

2.—Intimate converse is expressed by “intimate discussion knee to knee.”

3.—“Angered so that the hair rises and moves the cap” is said of the violent heroic passion of Lin Hsiang-ju.

See 史記.

For an account of 藺相如 see Mayers, No. 393.

The two rulers of Ch'in and Chao met at Mien Ch'i. When both had feasted well and partaken freely of wine, the chief minister of Ch'in requested the ruler of Chao to favour them with some music, with which request he at once complied. The chief minister of Chao then asked the ruler of Ch'in to play something, but no notice being taken of his request, he became so furious that his hair stood up in anger and tilted against his hat, and he insisted on the ruler of Ch'in acting as his own ruler had acted instead of trying to make himself appear superior.

4.—“Put your hand on him and it will burn” such was the ardent nature of the noble energy of Ts'ui Hsien of the T'ang dynasty.

See 唐書.

囚來五	有周四	是趙三	人劍口二	謂肥貌一
鼻。俊	鬚。靈	膽。子	李。有	唐。雖
法。臣	王	龍	林。蜜	玄。瘦
外。注	初	一	甫。而	宗。而
行。醋	生	身	之。腹	之。天
兇。於	便	都	爲。有	自。下

1.—“Although I am thin in appearance, the Empire is fat” said by Hsüan Tsung of the T’ang dynasty of himself.

See 唐史.

The Emperor 玄宗 (A.D. 713-756) used the expression in the text with regard to himself when speaking of his minister 韓休, who was most straightforward in his dealings with the Emperor, never hesitating to remonstrate with him when necessary. The Emperor became very thin under this treatment and, when advised to dismiss his minister, said, “though I am thin in appearance the Empire is fat.”

2.—“Honey in his mouth but in his bowels a sword”—such a man was Li Lin-fu.

See 唐史.

For an account of Li Lin-fu *see* Mayers, No. 356.

3.—The body of Chao Tzŭ-lung was all courage.

See 三國志.

For an account of Chao Tzŭ-lung *see* Mayers, No. 54.

4.—Ling-wang of the Chou dynasty was born with a beard.

Ling-wang ruled from B.C. 571-544.

5.—Lai Tsun-ch’ên put vinegar into the noses of the criminals, which was a cruel exceeding of the law.

See 唐史.

Lai Tsun-ch’ên was one of the adherents of 武后 of the T’ang dynasty, A.D. 684-701.

居	子	茲	久	二	其	帝	加	嚴	一
相	儀	膝。	不		尊	腹。	足	子	
位。	尊	郭	屈		貴。	忘	於	陵	

1.—Yen Tzū-ling placed his foot on the Emperor's stomach, forgetting his exalted dignity.

The Emperor referred to is **光武** of the after Han dynasty, who had been a student with Yen Tzū-ling and who reigned from A.D. 25-58. On ascending the throne, the Emperor ordered a search to be made for his old friend who had gone into retirement, and in order to facilitate inquiry had a likeness of him drawn. He was ultimately discovered clothed in sheep's skin, and the Emperor went in person to visit him. On one occasion they slept together when the incident recorded in the text took place. Like **巢父** of old, Yen Tzū-ling remained firm in his purpose, and refused to come forth from his retirement though the Emperor made him **諫議大夫**. The following lines were written in depreciation of Yen Tzū-ling:—

一着羊裘便有心, 虛名傳頌到於今, 當年若着簑衣去, 烟水茫茫何處尋,

The piece entitled **嚴子陵先生祠堂記** by **范仲淹** of the **宋** dynasty is written in praise of him.

2.—“Long has this knee remained unbent,” exalted was the position of Kwoh Tzū-i as premier.

These were the words uttered by **田承嗣** of the T'ang dynasty, who held possession of the territory of **魏**, to the ambassador sent to him by Kwoh Tzū-i:—“For “ten years has this knee remained unbent. Now I “bow it out of reverence for his grace the Duke “Kwoh.”

For an account of Kwoh Tzū-i see Mayers, No. 306.

媚五	纖四	之明新三	之楊斷二	吏陶不一
眼	指	乳皇剝	詩璞送	胥淵爲
若	如	愛雞	得老	明米
秋	春	貴頭	妻頭	不折
波。	筍。	妃肉。	送皮。	拜腰。

1.—“I would not bend my back for (five measures of) rice,” so said T’ao Yüan-ming when refusing to bow before the official deputy.

For an account of T’ao Yüan-ming *see* Mayers, No. 715.

When appointed magistrate of 彭澤, he resigned his post after 80 days, refusing to bend his back to the deputy of his superior for the sake of a salary of five measures of rice.

See also in Giles’ “Gems of Chinese Literature,” page 105, the piece “Home again” (歸去來辭), in which T’ao Yüan-ming celebrates his return home and abandonment of worldly affairs.

2.—“You will part with your old scalp”—the parting ode presented to Yang Puh by his wife.

When 眞宗 of the Sung dynasty (A.D. 998-1023) was on his way to worship T’ai Shan (封泰山), he met a recluse named 楊璞 whom he wished to accompany him, but allowed him to remain when he learnt the parting words of his wife which were delivered in the following ode:—

且休落魄耽杯酒，更莫猖狂愛作詩。今日捉將官裏去，這回斷送老頭皮。

3.—“Like the seed in a newly opened lotus,” as Ming Hwang said when admiring the breast of Kwei Fei.

For an account of Kwei Fei *see* Mayers, No. 887.

4.—Tapering fingers are like bamboo sprouts in spring.

5.—Bewitching eyes are like the autumn waves.

戰。	彭。	八	鬚。	丁。	七	不	六	歇	五	頂	四	淚	三	眼	二	肩	一
不。	樂		何	謂		服		擔		曰		曰		名		曰	
亦	截		其	與		曰		曰		珠		玉		銀		玉	
勇	腸		詔	人		彊		息		庭		筋		海		樓	
乎。	決		也。	拂		項。		肩。									

1.—Shoulders are called the “jewelled tower.”

2.—Eyes are called the “silver sea.”

3.—Tears are called “jewelled sticks.”

4.—The crown of the head is called the “pearl hall.”

5.—To put down one's burden is called “resting the shoulder.”

See 左傳 Legge, pages 415 and 416.

6.—To refuse to yield is expressed by “stiff-necked.”

See 漢書.

7.—Was not Ting Wei indeed fawning when he wiped the beard of another man?

Ting Wei lived in the Sung dynasty, and was promoted to high office through the influence of 寇準, upon whom he fawned to such an extent as to wipe his beard on one occasion when they were dining together.

寇準 rebuked him, an officer of such high standing, for thus demeaning himself.

8.—Was not P'êng Loh brave, when, determined on fighting, he cut off his protruding bowel?

P'êng Loh of Ch'í when fighting with Wên of Chou was wounded in the bowels. Part of his bowel protruded, and not being able to push it in again, he cut it off and recommenced the fight.

足	漢	三	之	計	傷	二	之	權	剗	一
附	張		心。	安	胸		急。	濟	肉	
耳。	良			衆	捫			目	醫	
	躡			士	足。			前	瘡。	

1.—“Cutting out the flesh to cure a boil”—a makeshift to tide over a present difficulty.

聶夷中, of the T'ang dynasty, in an ode on the agricultural distress of his times, caused by the exorbitant rates of interest charged on advances made to farmers, speaks as follows:—

二月賣新絲，五月糶新穀，醫得眼前瘡，剗却心頭肉，我願君王心，化作光明燭，不照綺羅筵，偏照逃亡屋，

2.—“Touching the foot when wounded in the breast” (thus did Kao Tsu of the Han dynasty) as a device to relieve the minds of the soldiery.

Kao Tsu, the founder of the Han dynasty (B.C. 206-194), when fighting with **項羽**, was wounded in the breast with an arrow, but in order to prevent his soldiers becoming alarmed put his hand to his foot, declaring that it had been wounded.

3.—Chang Liang of the Han dynasty pressed the foot and whispered in the ear (of the Emperor).

For an account of Chang Liang *see* Mayers, No. 26.

韓信 applied to receive a sham appointment as prince of Chi (齊) in order that that State might be effectually kept in check. The Emperor was at first highly incensed at the request, but was persuaded by Chang Liang to accede to it when it was pointed out how necessary the allegiance of Han Hsin was to the success of his cause.

堅	鐵	五	粧	土	四	爲	傳	三	爲	尹	二	毛	東	一
剛。	石		飾。	木		金	堯		黑	繼			方	
	心			形		玉	俞。		面	倫。			朔	
	腸。			骸。		君	宋		大	契			洗	
	秉			不		子。	后		王。	丹			髓	
	性			自			稱			稱			伐	

1.—Tung Fang-so (was told of) the washing of the marrow and the cutting of the hair.

For an account of Tung Fang-so *see* Mayers, No. 689.

It is related that Tung Fang-so met an old man who told him that he had lived on air for 9,000 years, and that he washed his marrow and cut his hair every 3,000 years.

2.—Yin Chi-lun was styled the great black-faced king by the Ch'i-tán (Tartars).

See 宋史.

3.—Fu Yao-yü was styled by an Empress of the Sung dynasty "a gentleman of gold and jade."

4.—(Ch'i K'ang had) a clay and wooden body, which he did not adorn.

See 晉書.

For an account of 嵇康 *see* Mayers, No. 246.

5.—"A heart of iron and stone maintaining a firm character."

The expression was used by 皮日休 of the T'ang dynasty in speaking of 宋璟, and with reference to a composition of the latter entitled 梅花賦, in which, according to 皮, he exhibits a delicacy of feeling and refinement of expression little expected from one usually so unbending and stern.

耳七	足六	貌五	貌四	刻感三	畏恐二	野	麋一
聾	跛	美	醜	骨佩	首懼	之	頭
曰	曰	曰	曰	銘不	畏過	夫。	鼠
重	蹠	冠	不	心。	尾。		目。
聽。	跂。	玉。	齔。	曰	曰		草

1.—“The head of a musk deer and the eyes of a rat”—a boor.

Said by 李揆 in contempt of 元載 who was promoted by 苗晉卿 of the T'ang dynasty.

2.—Excessive fear is expressed by “fearing for the head and fearing for the tail.”

See 左傳 Legge, page 278.

“There is a saying of the ancients.” “Fearing for its head, and fearing for its tail, there is little of the body left (not to fear for).”

3.—Eternal gratitude is expressed by “engraved on the bones and imprinted on the heart.”

An expression from 李義山, for an account of whom see Mayers, No. 364.

4.—An ugly appearance is expressed by “undistinguished (in appearance).”

See 左傳 Legge, page 727.

5.—A beautiful appearance is called “capped with jade.”

By some 冠玉 is rendered by “superior to jade.” The expression was originally applied to 陳平 by 張員, who said:—

陳平雖美丈夫，如冠玉耳，其中未必有也，

For an account of Ch'ên P'ing see Mayers, No. 102.

6.—Lameness is called Man Shan (hobbling).

7.—Deafness is called Ch'ung T'ing (hard of hearing).

之 言 便 喋 二
狀 多 便 喋

之 口 艾 期 一
稱 訥 艾 期

1.—Ch'i Ch'i I I is an expression for stuttering.

惠帝 of the Han dynasty wished to disinherit his eldest son. One of his ministers **周昌** who stuttered and whom he wished to publish the royal decree announcing the elevation of **趙如意**, remonstrated with him as follows :—

臣口訥不能言,然臣期期知其不可,陛下欲廢太子,臣期期不敢奉詔,

The Emperor was so amazed and at the same time so impressed by his remonstrance that he abandoned his intention of disinheriting his son.

艾艾, so called from **鄧艾** of the time of the Three Kingdoms, who stuttered, and who could not pronounce his name without repeating it (**艾艾**).

2.—Tieh Tieh Pien Pien is an expression for a habit of talking much.

張釋之 who lived in the time of **文帝** (B.C. 179-156) used to accompany the Emperor to his pleasure grounds. On one occasion the Emperor asked him the number of animals in one of the gardens, but he was unable to answer. One of the gardeners, who was standing by, gave the particulars required, which so delighted the Emperor that he ordered Chang Shih-chih to make his bow to the gardener, who was to be appointed to the post of guardian of the upper forest. Chang Shih-chih at once memorialized the Emperor, saying ; “**周勃** and “**蕭何** were both great men, but they were not able “ to give expression to their thoughts would they have “ been as ready-tongued as this gardener (**喋喋利** “ **口捷給**).” The result of his remonstrance was that the appointment of the gardener was cancelled.

身 四
小
曰
雞
肋。

腰 三
細
曰
柳
腰。

慚。 二
可
鄙
者
大
言
不

翼。 一
可
嘉
者
小
心
翼

1.—To be watchful and reverent is admirable.

See 詩經 Legge, page 433.

2.—Unblushing exaggeration is despicable.

3.—A small waist is called “a willow waist.”

Prince Ling of Ch'u had a craze for small waists, honouring both men and women according to the size of their waists. As a consequence tight lacing became common at his court and the imperial concubines, when they expected a summons from their royal master, used to fast in order not to increase the size of their waist which caused the death of not a few. The men of the time used to sing the following verses :—

楚王好細腰， 宮中多餓死。

4.—A small body is called “a fowl's rib.”

劉伶 (*see* Mayers, No. 411) a famous wine bibber, who belonged to the fraternity of the Seven Worthies of the Bamboo Grove, circa A.D. 265-280, had a quarrel with a rustic, who wished to strike him. Liu Ling replied that a body like his, which was no larger than a fowl's rib, was not sufficient to accommodate the rustic's fist. This so amused the latter that he refrained from striking him.

移。	而	黃。	口	三	首	決。	譏	二	竇	缺。	笑	一
多	言	中			債	曰	人		大	曰	人	
改	事	雌			事	鼠	不		開	狗	齒	

1.—Joking a person whose teeth are defective, one says “the dog’s holes are opened wide.”

張玄祖 of the Han dynasty was when quite young very able and quick at repartee. He lost some of his teeth when eight years old, and **王先達** chaffed him by asking why his mouth was so full of dog’s holes. To this he smartly replied, “to allow such as you to go to and fro.”

“Dog’s hole” is the name given to the hole at the side of the main door in Chinese houses, which serves as an outlet for drainage. It is said that it is called “dog’s hole” because dogs use it as a means of egress and ingress.

2.—Ridiculing a person for indecision one says “His rat’s head (peeping out and in) spoils the business.”

田蚡 of the Han dynasty had a difference with **韓安**, whom he upbraided by asking why he was undecided like a rat bobbing in and out of its hole (**何事鼠首兩端**).

3.—“Having ochre in one’s mouth” means frequently changing and withdrawing one’s utterances.

王衍 of the Chin dynasty was well versed in Taoist philosophy. If any part of it appeared to him unsatisfactory, he at once changed it. From this habit he was nicknamed “The person who has ochre in his mouth.” In ancient times yellow paper was used for writing purposes, and, if any erasure had to be made, ochre was used.

倒。	卑。	下。	足。	三。	依。	此。	寒。	脣。	二。	眨。	自。	秋。	皮。	一。
之。	謂。	上。			之。	謂。	亡。			有。	心。	裏。		
顛。	尊。	首。			失。	彼。	齒。			裏。	中。	春。		

1.—“Having the Ch'un Ch'iu (Spring and Autumn Annals) in one's skin” means having an inbred ability for praising and blaming.

The phrase was applied to 褚衰 by 桓彝. Both lived in the time of Ch'êng Ti of the Eastern Chin, A.D. 326-343. The Spring and Autumn Annals are, according to the 三字經, “metaphorically suggestive “ of either praise or censure.” (See Eitel, China Review, Vol. xx., page 38).

2.—“When the lips perish, the teeth become cold” refers to people losing their mutual dependence.

See 左傳 Legge, page 145.

“The Marquis of Chin again borrowed a way through Yü to
“ attack Kwoh. 宮之奇 remonstrated with the
“ Duke of Yü, saying, ‘Kwoh is the external defence
“ ‘ of Yü. If Kwoh perish, Yü is sure to follow it.
“ ‘ A way should not be opened to the greed of Chin :
“ ‘ robbers are not to be played with. To do it once
“ ‘ was more than enough ; and will you do it a second
“ ‘ time.’ The common sayings ‘the carriage and its
“ ‘ wheels depend on one another,’ ‘when the lips
“ ‘ perish, the teeth become cold,’ illustrate the relation
“ ‘ between Kwoh and Yü.’ ”

3.—The expression “The feet are uppermost and the head down” refers to noble and mean being confounded.

This expression occurs in the piece entitled 治安策 by 賈誼.

人	口	七	臥	六	睡	五	醉	四	心	三	心	待	二	氣	所	一
年	尚		曰		曰		倒		慌		置	人		揚	爲	
少	乳		偃		黑		曰		曰		腹	誠		眉	得	
無	臭		息		甜		玉		靈			心			意	
知	謂						山		臺			曰			吐	
	世						頽		亂			推				

1.—Those who attain their purpose are said “to exhale freely and expand the eyebrows.”

This expression occurs in the letter from **李白** to **韓荊州**.

2.—One who treats another with sincerity is said “to take his heart and place it in the other’s breast.”

This expression was applied to **光武帝** (A.D. 25-58) of the after Han on account of his straightforward dealings with those who submitted to him before he obtained the throne.

3.—The heart in alarm is called “perturbation in the seat of intelligence.”

For **靈臺** see **莊子**.

4.—To fall down drunk is called the “subsidence of the jade mountain.”

The expression was applied to **嵇康** renowned as a lover of the wine cup (see Mayers, No. 246) by **山巨源**.

5.—Sleeping is called “dark sweetness.”

See the **寄懷詩** by **蘇東坡**.

三杯飽醉後，一枕黑甜餘，

6.—Lying down is called “repose.”

See **詩經** Legge, page 361.

7.—“The mouth still smells of mother’s milk” refers to young people who have little experience.

The phrase was used by **韓信** with reference to **王豹** of **魏** whose wife became the mother of **文帝** of the Han dynasty, B.C. 179-156.

練。成。士。謂。其。三。一。
諳。老。醫。肱。折。

1.—“He has thrice had a broken arm” is an expression describing an experienced and skilful doctor.

See 左傳 Legge, pages 783 and 784. 三折肱知爲良醫, where Legge translates “I know that he is a good physician (who can heal) an arm broken in three places.”

See also 楚詞九章:—

吾聞作忠以造怨兮，忽謂之過言，—

吾始聞爲君建立忠策，必爲讒佞所怨，
忽過之耳以爲不然，

九折臂而成醫兮，吾今而知其信然，—

言人九折臂，更歷方藥，則成良醫，乃
自知其病，吾被放棄，乃信知讒
佞，爲忠直之害也，

(1). I had heard that acting uprightly incurs hatred and in my haste I said it was an erroneous statement.

That is to say, I had heard that to establish faithful plans for a prince could make one an object of hatred to slanderers and I hastily passed it by as not true.

(2). But a nine times broken arm makes one a doctor, and now I know it is true.

That is to say, a man who has nine times broken his arm and passed through the experience of having it medicated so often, becomes thereby a good doctor, having a personal knowledge of the malady. So I, having been cast off, believe and know that slanderers are the ruin of an honest man.

See also the Cantonese proverb 久病成醫 and the lines from 杜甫:—

病多知藥性，客久見人心，

And the saying:—

“If I am to have my bones set, let it be by one who has had his own bones broken.”

婦七	忠六	脅五	婢四	不三	慧三	醜二	西一
人	臣	肩	膝	識	眼	婦	子
長	披	詔	奴	賢	始	效	捧
舌。	肝。	笑。	顏。	人。	知	顰。	心。
爲	爲	媚	詔		道	弄	愈
厲	君	態	容		骨	巧	見
之	之	難	可		肉	反	增
階。	藥。	堪。	厭。		眼	拙。	妍。

1.—The lady of the western village clasped her breast (in pain), and the more was her beauty increased.

See ante, page 143, No. 1.

2.—The ugly woman imitated the knitted brows and in trying to look better made an object of herself.

See ante, page 143, No. 1.

For an account of 西施 *see* Mayers, No. 571.

3.—Only the spiritual eye can discern the marrow of wisdom in another. The carnal eye knows not the worthy man.

These are Buddhistic phrases.

4.—“The knees of a servant girl and the countenance of a slave”—a hateful flattering appearance.

See 陸龜蒙, 散人歌.

5.—“Shrugging shoulders and smirking smiles”—an intolerable exhibition of adulation.

See Mencius Legge, page 153.

6.—The faithful officer will take out his liver to be medicine for his prince.

7.—“A woman with a long tongue is like a stepping stone to disorder.”

See 詩經 Legge, page 561.

仁。	西	澤	五	可	物	四	饒	人	三	汗	事	二	如	事	一
伯	及		口	堪	舌	多	言	曰		顏	可	愧	願	遂	心
之	枯			食											
深	骨			曰											

1.—When a thing is to one's mind it is called, "as you like it."

The **異聞錄** states that **如願** was the name of a slave girl presented by **青洪君** to one **歐明** a trader, because when passing the **彭澤** Lake, he threw some food into it before partaking of any himself. It is said that through the slave girl Ou Ming attained to a position of great wealth.

2.—Anything which causes shame is called "that which brings sweat to the face."

See **韓文公**, **祭柳子厚文**.
不善爲斲血指汗顏.

3.—A man of many words is said to have too much tongue.

See **傳燈錄**.

4.—Things worth eating are called "fit for the mouth."

From **莊子**.

5.—His beneficence extended even to decayed remains—such was the deep humanity of Hsi Po.

For an account of **西伯** see *Mayers*, No. 570.

The incident referred to in the text occurred when some decayed remains were dug up at the building of the **Ling T'ai (靈臺)**. Hsi Po ordered them to be buried, acknowledging himself as their keeper notwithstanding the report of one of his officers, who stated that there was no one who owned them.

其	輟	罵	顏	三	其	病	爲	唐	二	之	痛	灼	一
舌	賊	賊	杲		鬚	親	臣	太		友	宋	艾	
	斷	不	鄉			剪	療	宗		愛	祖	分	

1.—“Burning moxa to share the pain”—such was the kindly sympathy of (T'ai) Tsu of the Sung dynasty.

For an account of this incident *see ante*, page 86, No. 4.

2.—T'ai-tsung, of the T'ang dynasty, in order to cure his minister, cut off part of his beard with his own hand.

See 唐書.

The minister referred to was 李勣, who had tried all manner of cures to rid himself of a severe disease from which he suffered. At last a doctor recommended him to use a concoction made up among other things of the ashes of burnt hair from the beard of a dragon. For long he was unable to obtain the hair he required, until at last the Emperor—the dragon par excellence—supplied the want by cutting off the hair of his own beard and presenting him with it. 李勣 was loud in his expressions of gratitude for such royal condescension, to which the Emperor replied that he had acted in the interests of the State and not in those of his minister.

3.—Yen Kao-ch'ing, when railing at the rebels without ceasing, had his tongue cut out by them.

See 唐書.

In the time of 玄宗 of the T'ang dynasty (A.D. 713-756), 安祿山 rebelled and Yen Kao-ch'ing, who fought valiantly for his royal master, was captured. The rebels wanted to force him to join their ranks, but on his steadily refusing to do so, they bound him to a post, and proceeded to cut him up in pieces, offering him his own flesh to eat. Nothing daunted, Yen Kao-ch'ing continued to rail at the robbers until at length they cut out his tongue. He still tried to upbraid them, but death soon came to his relief.

出 白 馬 三
乎 眉 夏
衆 獨 有

入 情 洞 二
掌 曰 悉
中 已 虜

之 逆 不 一
度 曰 較
外 置 橫

1.—Not taking any account of the untoward and rebellious is expressed by “putting them outside one’s calculations.”

See 後漢書.

This expression is attributed to 光武 (A.D. 25-58) of the Eastern Han dynasty. When he heard that 隗囂 was in possession of 天水 and 公孫 in possession of 西蜀, and that these places had not been subdued, wearied with warfare in which he had been engaged for more than ten years, he replied 且置二子於度外, “We will not take these two men into account.”

For an account of Wei Hsiao *see* Mayers, No. 835.

2.—To know all the particulars about the caitiffs is called. “to have them already in one’s hands.”

This expression is attributed to 呂蒙 (*see* Mayers, No. 462), one of the heroes of the 三國, when urging 傅士仁 to surrender 公安, which he was guarding. “It is already in the hands of Tung Ng (東吳),” he said. The result of his exhortation was that Fu Shih-jên did submit.

3.—Ma Liang had white eyebrows and stood out alone above all.

See 三國志.

Ma Liang was one of a family of five brothers, who lived in the time of the Three Kingdoms and served as officials, in 蜀. They all used the character 常 in their names and were all famous for their talents, but the most renowned was Ma Liang, who had white eyebrows. The following saying was common in their time:—

馬氏五常，白眉最良，

之	安	雍	咬	二		待	青	阮	一
心。	衆	齒。	牙			乎	眼。	籍	
	將	計	封			人。	厚	作	

1.—Yüan Chi made green eyes when he treated people generously.

See 晉書

For an account of Yüan Chi *see* Mayers, No. 968. If he was pleased it is said that he made green eyes : if displeased white eyes. Compare the phrases—

青眼, 青盼, 青照, 青垂,

with a similar sense, which are common in epistolary correspondence.

2.—(Kao Tsu of the Han dynasty) gnashed his teeth when he ennobled Yung Ch'i as a device to pacify the generals.

See 史記.

After Kao Tsu had pacified the Empire, he observed that his generals appeared dissatisfied. On inquiring into the cause, he was informed by 張良 that they intended to rebel because the Emperor had neglected them, ennobling his friends only and killing his enemies. The Emperor, being alarmed, asked Chang Liang what was the best thing to do under the circumstances. The latter, having asked whom the Emperor most detested, and the answer being Yung Ch'i, advised that he should be ennobled in order to calm the fears and remove the suspicions of his officers. This advice was followed and had the desired result, as all the officers thought that, Yung Ch'i having received the rank of marquis, they had no grounds for alarm.

憎。	孟	投	三	愛。	安	擲	二	罪。	法	含	一
	陽	石			仁	果			正	淚	
	醜	滿			美	盈			叛	斬	
	態	載。			姿	車。			臣	丁。	
	堪	張			可	潘			之	公	

1.—(Kao Tsu of the Han dynasty) with suppressed tears slew Ting Kung as the correct way of treating the crime of a rebellious minister.

See 史記.

Ting Kung fought on the side of 項羽 against Kao Tsu.

On one occasion he was pressing the latter hard at the city of 彭, when Kao Tsu promised that, if he allowed him to go, he would reward him hereafter. 項羽 was ultimately overcome, and Ting Kung visited the Emperor in order to remind him of his promise. The Emperor, however, instead of keeping his promise, caused him to be put to death as a warning to others not to follow the example of him who was unfaithful to his master, for it was through his having allowed Kao Tsu to go free that 項羽 lost the Empire.

2.—P'an An-jên's beauty was so lovable that fruit was cast into his chariot till it was filled.

P'an An-jên *alias* P'an Yo (岳) of the 晉 dynasty was so beautiful in appearance that, when he went abroad, the maidens vied with one another in throwing fine fruits into his chariot.

See also ante, page 58, No. 4.

3.—Chang Mêng-yang's ugly appearance was so revolting that stones were thrown till they filled his carriage.

張孟陽 lived in the 晉 dynasty. He was famous for his literary talents, but so ugly that, when he went abroad, he was pelted with stones till they filled his chariot.

臍 何 及。	悔 事 無 成。 曰 噬	四	眉 之 急。	求 物 濟 用。 謂 燃	三	誕 子。	世 所 駭 聞。 男 人	二	生 鬚。	事 之 可 怪。 婦 人	一
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1.—A thing to be marvelled at is a woman growing a beard.

In the time of the Northern Sung (A.D. 420-477) a woman surnamed 朱, when over 40, grew a beard several inches long in one night. The throne was memorialised on the subject and she was created a Taoist nun (女道士) by the Emperor.

2.—What the world is startled to hear is that a man should give birth to a child.

In the time of 欽宗 of the Sung dynasty (A.D. 1126) a fruit-seller in 城都, the capital of Ssu-ch'uan, gave birth to a son after being *enceinte* for over ten months.

3.—Seeking things for immediate use is called “an urgency so near as to singe the eyebrows.”

See 三國志.

4.—Regretting that a thing has not been done (and is no longer attainable) it is said: “How can one reach to bite his navel.”

See 左傳 Legge, pages 78 and 79.

白	老	五	行	謏	四	尸	無	三	醫	事	二	越	情	一
首	當		尸	劣		位	功		者	當		人	不	
之	益		走	無		素	食		祇	探		之	相	
心。	壯。		肉。	能。		餐。	祿。		論	本。		視	關。	
	寧			謂			謂		精	如		肥	如	
	知			之			之		神。	善		瘠。	秦	

1.—Interests that do not concern each other are as the men of Ch'in and Yueh regarding (with indifference) each other's fatness or leanness.

The capital of Ch'in was in Shen-hsi and that of Yueh in Cheh-chiang. The two countries being so far separated took no interest in each other.

See also 韓文公, 諫臣論, in which, upbraiding 陽亢宗 for his *laissez faire* policy, he has the following passage:—

未嘗一言及於政、視政之得失、若越人視秦人之肥瘠、忽焉不加喜憾於其心、

2.—When things ought to be searched to the root it is like the case of a skilful doctor considering only the vitality of the patient.

3.—Without merit to enjoy the emoluments of office is called "occupying the position like a corpse and "having his meals for nothing."

See 漢書, said by 朱雲, and 詩經 Legge, page 170.

4.—A feeble and incapable person is called "a walking "corpse and a moving piece of flesh."

This expression occurs in the 拾遺記, and is applied to a person of no learning.

5.—In old age one should become stronger to make it known better that gray hairs have a mind.

From the 滕王閣序 by 王勃.

自欺。此心安可。十手所指。少懈。此志不容。一息尚存。之志。不墜青雲。窮且益堅。一

1.—In poverty one should become firmer and not allow his ambition for the azure clouds to droop.

From 滕王閣序 by 王勃.

2.—So long as a breath remains, this ambition should not flag in the least.

An expression used by 朱熹 in his commentary on the Analects.

3.—While ten hands point to me is it fit that this mind should deceive itself?

See 大學 Legge, page 231.

CHAPTER XVIII.

禁	六	朝	五	造	鳥	四	度	竹	三	下	有	二	穴	洪	一
門		廷		之	革		之	苞		宇	巢		居	荒	
曰		曰		盡	鞏		得	松			以			之	
青		紫		善	飛		宜	茂			後			世	
瑣		宸		。	謂		。	謂			上			野	
					創			制			棟			處	

室 宮

BUILDINGS.

1.—In the age of universal wildness, people lived in the desert and dwelt in caves.

2.—After Yu Ch'ao, there came (the house with) the ridge pole above and the four walls below.

Yu Ch'ao was one of the rulers of the legendary period of Chinese history *see* Mayers, page 365.

3.—“Firm as the roots of a clump of bamboos,” and, “like the luxuriant head of a pine tree” express the fit proportions of architecture.

See 詩經 Legge, page 303.

4.—“Like a bird that has changed its feathers,” and, “like a pheasant on the wing” express the perfect beauty of the structure.

See 詩經 Legge, page 305.

5.—The front palace is called the “Purple Court.”

6.—The forbidden door is called “the Green Lock.”

一	宰相職掌絲綸。內居黃閣。	二	百官具陳章疏。敷奏丹墀。	三	木天署學士所居。	四	紫薇省中書所蒞。	五	金馬玉堂。翰林院宇。	六	栢臺烏府。御史衙門。
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1.—The prime minister, whose office it is to deal with the Imperial decrees, dwells within “the yellow chamber.”

2.—The hundred officers who prepare and draw up memorials lay them before the Emperor on the Vermilion Platform.

See 漢百官志.

3.—“The wooden-canopy hall” is the place where the officials of the Grand Secretariat live.

4.—“The Northern Stellar Court” is the place to which the Imperial Secretary resorts.

5.—“The golden horse,” the jewelled hall” are names for the Han Lin Academy.

See ante, page 50, No. 3.

6.—“The Raven Hall with the Cypressess” is a name for the censor’s yamen.

So called, because during the censorship of 朱博, who lived at the time of 成帝 of the Han dynasty (B.C. 32-6), ravens used to perch on the cypress trees which lined the court of his yamen.

藹	賀	七	衡	六	潭	五	故	子	四	故	潘	三	按	二	布	一
瑞。	人		門		府		曰	賤		稱	岳		察		政	
	有		爲		是		琴	鳴		花	種		司。		司。	
	喜。		隱		仕		堂。	琴		縣。	桃		係		稱	
	曰		逸		宦			以		於	滿		是		爲	
	門		之		之			治		縣。			臬		藩	
	闌		宅。		家。			邑。					司。		府。	

1.—The Provincial Treasurer is called the “boundary officer.”

See ante, page 52, No. 2.

2.—The Provincial Judge is called “the law officer.”

3.—P'an Yo caused peach trees to be planted all over his district, which has given rise to the expression “Hwa Hsien” (Flowery District)."

See ante, page 58, No. 4.

4.—Tzū Chien governed the city by playing the harpsichord, which has given rise to the expression “Ch'in-t'ang” (Harpsichord Hall).

When 宓子賤 was magistrate of 單父 he played on the harpsichord, and, though he never sat on the bench, his district was well governed.

5.—“A commodious mansion” is the abode of a distinguished official family.

6.—“A door made of cross pieces of wood” means the abode of a person who lives a retired life.

See 詩經 Legge, page 207 and note.

“衡門 is an apology for a door—one or more pieces of wood placed across the opening in a hut or hermitage.”

7.—To congratulate a man on a joyful occasion one says, “the door screen is full of luck.”

樓	六	成	創	五	始	土	四	父	肯	三	屋	美	二	華	謝	一
高		造	己	畢	曰	木	方	子	堂	肯	宇	美	生	輝	人	
可		畢	曰	落		興	曰	之	構	書	之	輪		過	訪	
以		落				經		志	言		高	稱		曰	蓬	
摘											華	禮				
星。																

1.—In thanking a person for coming to inquire one says, “my humble wicket gate has become illustrious.”

See 禮記 Legge, Vol. II., page 405.

2.—“Elegant and splendid,” “elegant and lofty,” are expressions in the Li Chi for a lofty and elegant house.

See 禮記 Legge, Vol. I., page 196.

3.—“Willing to raise up a hall and to complete the roof” is an expression of the Shu King for father and son being unanimous in purpose.

See 書經 Legge, page 371; also ante, page 70, No. 3.

4.—Commencing the work with clay and wood is called “starting on the plan.”

See 詩經 Legge, page 456.

5.—When the building is finished it is called the “final inauguration.”

See 左傳 Legge, pages 612 and 616.

6.—A tower so high that the stars can be reached.

It is said that 李太白 was taken in the arms of his nurse up a high tower when only three years old.

When he reached its summit, he burst into the following lines—the first words he had uttered since his birth:—

危樓高百尺，手可摘星辰，不敢高聲語，恐驚天上人。

曰	恭	四	容	事	李	三	可	除	寇	二	容	屋	一
燕	賀		旋	之	文		裁	之	萊		膝	小	
賀	屋		馬	前	靖		花	外	公			僅	
	成			僅	廳			只	庭			堪	

1.—A house so small as scarcely to admit the knees.

Such was the size of a house built by 蕭何 (*see* Mayers, No. 578), who said that if his descendants were worthy men it would serve as an example of thrift to them; if unworthy, it would not be the cause of contention among them.

2.—K'ou, Duke of Lai, beyond the steps of his house, had only room to plant some flowers.

• For an account of 寇準 *see* Mayers, No. 318.

Though one of the highest officers of State, he built himself only a small abode.

3.—In front of Li Wên-ching's audience chamber, there was scarcely room for a horse to turn round.

李沆 lived in the 宋 dynasty, and, though a prime minister, did not build for himself a large mansion.

4.—Personally congratulating one on the completion of a house one says "a swallow congratulation."

See 淮南子.

湯沐具而蟣虱相弔，大厦成而燕雀相賀，

When the hot-water for the bath is ready, fleas condole with each other. When the mansion is completed, the swallows congratulate each other.

朝九	書八	驛七	客六	白五	朱四	貴三	民二	自一
廷	室	館	舍	屋	門	族	家	謙
曰	曰	曰	曰	是	乃	稱	名	屋
魏	芸	郵	逆	布	富	爲	曰	小
闕。	窗。	亭。	旅。	衣	豪	閥	閭	曰
				之	第	閱。		蝸
				家。				廬。

1.—In talking self-depreciatingly of one's house, one says "a snail's house."

See 魏書.

隱者焦光作圓舍於河間，形如蝸穴，
名曰蝸廬。

2.—Lü Yen is an expression for the dwellings of the people.

3.—Fah Yueh is an expression for a noble clan.

See 史記.

4.—"The red door" is the dwelling of a magnate.

5.—"The white house" is the home of the fustian class.

See 家語.

6.—An inn is called a Ni Lü (guest receiving).

See 左傳 Legge, page 135.

7.—A post house is called a Yiu T'ing.

8.—A library is called "the fragrant grass window."

9.—The court is called the Wei Ch'üeh.

See 周禮.

Wei Ch'üeh, originally the look-out beyond the palace gate where the edicts were issued.

盜。曰。譏。四	妻。曰。笑。三	稱。乃。費。二	號。皆。成。一
開。人。	徙。人。	鄉。宮。	國。均。
門。不。	宅。善。	學。膠。	學。辟。
揖。謹。	忘。忘。	之。序。	之。靡。

1.—Ch'êng Chün, Pih Yung, are names for State colleges.

See 詩經 Legge, page 457, and 禮記 Legge, Vol. I, page 219.

2.—Hung Kung, Chiao Hsü, are names for village schools.

3.—In joking a person who is good at forgetting, one says "to move one's house and forget one's wife."

See 家語.

Confucius replied to 哀公 that, compared with the man who moved his house and forgot his wife, Chieh and Chou, who forgot their own bodies, were much worse.

(孔子曰. 又有甚者, 桀紂乃忘其身).

4.—Satirising a person for carelessness, one says "opening the door and bowing in the robber."

This expression was used by 張昭 when exhorting 孫權 to vigilance. The latter had lost his brother, and was giving way to grief instead of attending to public affairs which were in a very critical state. Chang Ch'ao told him that he was acting like a woman and was simply opening the door and bowing in the robber. Sun Ch'üan was so struck by the force of these remarks that he at once commenced to attend to his public duties.

For an account of 孫權 see Mayers, No. 632.

一 何樓所市。皆濫惡
 之物。
 二 龍斷獨登。譏專利
 之人。
 三 革門圭竇。係貧士
 之居。
 四 甕牖繩樞。皆窘人
 之室。

1.—The goods sold at the house of Ho were all sham and bad.

In the capital of Sung there lived a man named Ho, whose house became a byword for the sale of sham and bad articles.

2.—“To monopolise the conspicuous mound” is an opprobrious expression for a person who tries to monopolise the whole profit of anything.

See Mencius Legge, pages 103 and 104.

3.—“The wicket gate,” “the sceptre-shaped hole” are expressions for the dwelling of a poor scholar.

See 禮記 Legge, Vol. II., page 405. “With an outer door of thorns and bamboos, and openings in the wall long and pointed.”

4.—“The potsherd window,” “the string hinges” are expressions for the house of a person in straitened circumstances.

甕牖 *see* 禮記 Legge, Vol. II., page 405. 繩樞 *see* the 過秦論 by 賈誼.

里	不	檀	二	門	真	宋	一
長	愧	道		鎖	是	寇	
城。	萬	濟。		鑰。	北	準。	

1.—K'ou Chun of the Sung dynasty was indeed the lock and bolt of the north gate.

For an account of K'ou Chun *see* Mayers, No. 318. He was banished from court. The ambassador of the Ki-tan Tartars was passing the place of his banishment and asked why one, whose reputation was so great as that of K'ou Chun, was not at the centre of affairs. To this he replied that there was nothing to do at court, and that he was the only person who could act as "the lock and bolt of the north gate," thus magnanimously hiding the true cause of his absence.

2.—T'an Tao-chi was not unworthy of (the sobriquet) the 10,000 li rampart.

T'an Tao-chi was a famous minister in the Sung dynasty, house of Liu, time of **文帝** (A.D. 424-454). When **彭城王** seized him, he asked if it was intended to kill the rampart of the state. He was put to death and when the people of **魏**, who were the enemies of Sung and who had been held in check by T'an, heard it they rejoiced saying "the rampart of Sung (**宋人之長城**) is dead."

CHAPTER XIX.

皆	石	三	悉	管	二	名	則	工	一
是	虛		爲	城		則	各	斯	人
硯	中		筆	子		每	適	爲	之
稱	卽		號	中		異	其	備	所
	墨			書		其	用	但	須
	侯			君		名	而	用	百

用 器

UTENSILS.

1.—The wants of one man are supplied by the work of hundreds; each article is adapted to its own use and has its own distinctive name.

2.—**管城子** (the baron of the tubular city), **中書君** (the president of the secretariat), are expressions for a pen.

For these expressions, see the **毛穎傳** by **韓文公**.

3.—**石虛中** (The stone with the cavity in the middle), **卽墨侯** (the marquis that holds the ink), are names for an inkstone.

The origin of many of these expressions for writing materials is to be found in a work called **文房四譜** (A.D. 986).

之稱。	傳衣鉢。傳道。	六	之謂。	共筆硯。同窗。	五	曰龍劑。	墨曰陳玄。又	四	曰玉版。	紙曰剡藤。又	三	紙號楮先生。	二	墨爲松使者。	一
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1.—Ink is 使松者 (the pine ambassador).

See 雲仙雜記.

The Emperor 玄宗 of the T'ang dynasty had a kind of ink called 龍香劑. One day he saw small Taoist priests, like flies, walking about on the ink, who called out to him, "Your servants are the spirit and essence of ink, the ambassadors of the black pine. Whoever in the world has literary cultivation must have twelve of us dragon guests in his ink."

2.—Paper is called 楮先生 (Mr. Paper-Mulberry).

Paper is made from "the paper mulberry" (楮).

3.—Paper is also called Yen T'êng and Yü Pan " (the jewelled sheet)."

剡 was the name of a place famous for its paper.

4.—Ink is also called Ch'ên Hsüan and Lung Chi.

For 陳玄 *see* Han Wên Kung's 毛穎傳.

For 龍劑 *see* ante, No. 1.

5.—Fellow students are called "those who share their pen and ink."

The Emperor 宣帝 (B.C. 73-48) of the Han dynasty and 彭祖 (*see* Mayers, No. 561) are said to have shared their pen and ink when young; hence the expression.

6.—"Handing down the mantle and the bowl" is a term for transmitting a craft.

See ante, page 108, No. 3.

錐。用。曰。就。棄。二。硯。穿。曰。業。篤。一。
毛。安。武。文。鐵。磨。儒。志。

1.—“Single devotion to literary pursuits is expressed by “rubbing through an iron inkstone.”

桑維翰, who lived in the time of the Five Dynasties, was notorious for the ugliness and length of his face, which he used to admire in the glass and exclaim—**七尺之軀, 不如一尺之面**. He went up for the literary examinations on several occasions, but the examiner refused to pass him because his name (桑 Sang) was pronounced in the same way as the word for funeral (喪 Sang). His friends urged him to pursue some other profession but, instead of acting on their advice, he made an inkstone of iron, and declared that when he had rubbed through it, he would abandon his literary pursuit, but not till then. He afterwards was successful in the examinations, and became a high minister of State. His appearance did not, however, improve. So revolting was it that when people beheld it they perspired, even in winter!

2.—When one abandons the pen for the sword he says, “what is the use of a gimlet of hair.”

弘肇, who lived in the time of the Five Dynasties, was famous for his military talents. He used to despise literary attainments, and is said to have been in the habit of expressing his opinion on the matter as follows :—

“To suppress the disorders of the Empire and to restore peace a large sword and a long spear are necessary. What good can a gimlet of hair be!”

安朝廷定禍亂、直須大劍長鎗、毛錐子安足用哉、

劍有千將鎡鋸之名。
 二 扇有仁風便面之號。
 三 何謂箑。亦扇之名。
 四 何謂籟。有聲之謂。
 五 小舟名舴艋。
 六 巨艦曰艨艟。

1.—Kan Chiang (千將), Moh Yeh (鎡鋸) are names for swords.

See 吳越春秋.

千將 and 鎡鋸 were husband and wife famous for manufacturing swords. Having been ordered by the ruler of Wu to manufacture swords of pure metal, they were unable to smelt the metals until they cut off their own hair and nails and threw them into the smelting pot.

2.—Fans are called 仁風 (the kindly breeze), 便面 (the face refresher).

3.—What is the term Sha (箑) but another name for a fan?

The 箑莆 was a plant of good omen, which grew in the time of Yao. Its leaves were as large as a door, and moved of their own accord, spreading coolness on all sides.

4.—The term Lai (籟) is another name for things which give forth sound.

5.—A small vessel is called a 舴艋 (a grasshopper).

6.—A large ship is called 艨艟 (long and narrow).

不	膠	六	不	刻	五	名	玉	四	器	銀	三	鏡	菱	二	車	金	一
化	柱		通	舟			參			鑿			花			根	
	鼓			求			差			落			是			是	
	瑟			劍			乃			原			婦			皇	
	拘			固			是			是			人			后	
	而			而			簫			酒			之			之	

1.—The Empress's carriage is called Chin Kên.

See 後漢書, 輿服志.

2.—A woman's looking glass is called Ling Hwa.

See 趙后外傳 (Mayers, No. 278).

3.—Yin Tso Lo is a name for a wine goblet.

See 韓文公, 澤髮解兜鍪, 酖顏傾鑿落.

4.—Yü Tsian Tz'ü is a name for a flute.

See 楚辭 (吹參差).

5.—“Marking the boat to find the sword” is an expression for being obstinate and crass.

See 呂氏春秋.

It is narrated that a sword having been lost overboard on one occasion by a passenger on board a ship, a man of 楚 marked the boat at the place where the sword had been lost and was surprised that he was not able to recover it when he afterwards returned to look for it.

6.—“Gluing the keys to play the flute” is an expression for being perverse and unconvertible.

This expression was used by 藺相如 (Mayers, No. 393) in speaking of 趙括, of whom he said that, if the prince was to employ him, it would be like gluing the keys to play the flute.

不因杖五	石强四	割鉛三	大棟二	器斗一
噎鳩以	之弓	之刀	材梁	小。筭
喉鳩	名有	利無	是	言其
之名	百	一	爲	

1.—“Pecks and hampers” is an expression for small capacity.

See 論語 Legge, page 136. 今之從政者何如。
子曰噫，斗筭之人何足算也。

“Of what sort are those of the present day, who ‘engage
“ in government.’ The master said, Pooh! they are
“ so many pecks and hampers, not worth being taken
“ into account.”

2.—“Rafters and beams” is an expression for great ability.

See 晉書—applied to 和嶠 by 庾亮 who said:—
嶠森森如千丈松，若施之大厦，則有
棟梁之用。

3.—Is a knife of lead not sharp enough for one cut?

See 晉書。

This expression was used by 醺王承 in speaking of his
own military talents to 王敦, whom he had been
sent to suppress. 王敦 accused him of being without
military talents, when he asked whether a knife of
lead was not good enough for one cut.

4.—A strong bow is called 百石 (100 stone).

5.—A staff is called a dove (staff). because that bird
does not choke.

The 鳩杖 was and still is a symbol of longevity—the
dove being believed to possess peculiar powers of
digesting its food. A wish for similar powers on the
part of the person to whom the staff is presented is
symbolised.

六	五	四	三	二		一
琴名綠綺焦桐。	氈毼曰氈毼。	短劍名匕首。	叵羅乃爲酒器。	鑿鑿係是頭盛。	目之常醒。	鑰同魚樣。取魚

1.—A lock is shaped like a fish from the idea of a fish's eye being always on the alert.

It is said that locks were originally made in the shape of fish, which are said never to close their eyes.

2.—A helmet is called a Tou Mou (鑿鑿).

From the 三國志.

3.—P'o Lo (叵羅) is a name for a wine cup.

See 北史祖珽傳.

4.—A short sword is called 匕首 (a ladle head).

See 史記荆軻傳.

5.—Felt is called Ch'ü Yü (氈毼).

6.—A lyre is called a Lü I (綠綺) and a Chiao Tung (焦桐).

綠綺 was the name of the lyre belonging to 司馬相如 (see ante, page 100, No. 1).

As to the expression 焦桐, it is recorded that once, while 蔡邕 was a refugee in 吳, his attention was attracted to the sound emitted by a fragment of 桐木, which was being burnt. Declaring that its tone gave promise of rare excellence, he converted it into a lyre. As the head of the instrument still retained signs of scorching, it gave rise to the name 焦尾琴, the lyre with the scorched end (see Mayers, No. 755).

不長七	無壽六	船鷁五	香龍四	燭三	香二	弓一
滅明公。	塵之客。	號首鴨。	名涎雞。	臺名燭。	爐名寶。	號鳥號。
燈。是梵堂	鏡。是粧臺	頭。別爲	舌。悉是	奴。	鴨。	繁弱。

1.—A bow is called 烏號 (the raven cry) and Fan Yo (繁弱).

Bows are made from the wood of the 柘 tree, on which ravens perch. Its branches have such resilience that when ravens alight on them they yield to their weight, which causes them to cry.

繁弱 is said to be the name of a place famous for the excellence of its bows.

2.—An incense burner is called 寶鴨 (a precious duck).

So called because made in the shape of a duck.

3.—A candlestick is called 燭奴 (the candle slave).

So called because 申王 brother of the Emperor 明 of the Tang dynasty had in his palace carved figures of boys holding candles in their hands.

4.—龍涎 (Dragon saliva), 鷁舌 (fowl's tongue) are names for incense.

5.—鷁首 (Heron's head) and 鴨頭 (duck's head) are names for boats.

So called because herons and ducks were used as figure heads to frighten sea monsters.

6.—壽光客 (The long lived brilliant visitor) means a dustless toilet table mirror.

7.—長明公 (Mr. Ever-bright) is the never extinguished lamp of a Buddhist temple.

著勉七劉雲六軍夜五亡四烏三雨襪二水桔一
祖人發憤曰猛 褒畫圖 漢熱北風寒 中刁斗 可擊朝可炊 歸矢之別名 金炭之美譽 具。乃農夫之 車。是田家之

1.—Chi Kao (桔槔) is the name for an agriculturist's water-wheel.

See 莊子 Giles, page 181, where it is translated a well-sweep.

2.—Po Shih (襪襪) is a farmer's rain coat.

From 管子.

3.—烏金 (Black metal) is a term of praise for coal.

4.—亡歸 (Forgetful of return) is another name for an arrow.

5.—That which was drummed on in the evening and used in the morning for cooking was the "camp kettle" (刁斗).

6.—"The cloudy river (Milky Way) which made one hot" and "the North wind which made one cold," have reference to the picture drawing of Liu Pao.

Liu Pao, who lived in the time of 桓帝 of the after Han dynasty, was a famous painter, whose pictures had the realistic effect described in the text.

7.—Urging a man to put forth his zeal one says, "to strive to be first to use Tsu's whip."

劉琨 of the 西晉 dynasty, was always afraid that his friend 祖逖 would get ahead of him in suppressing the rebellion of 石勒, and would be first to use his whip in urging his steed on to action.

奇。	之	幟。	拔	二	開	罪。	求	一
	計	韓	幟		湯	曰	人	
	甚	信	立		網。	幸	宥	

1.—Begging one to forgive an offence one says, "May I have the good luck to get you to open T'ang's net."

T'ang the Completer (成湯 B.C. 1766) when hunting, noticing that a net had been spread on all sides to catch the games, ordered that it should be left open on three sides in order that only the game careless of their lives might fall into it. The fame of this humane act soon spread and induced the submission of many of the feudal chiefs, who argued that one who was so humane to dumb animals would be certain to be humane in his dealings with mankind.

2.—"Hauling down one flag and planting another" was the marvellous device of Han Hsin.

For an account of 韓信 *see* Mayers, No. 156. When engaged in a conflict against the prince of 趙, he pretended to run away from the enemy, who at once pursued him. While the pursuit was going on a detachment of his army, which he had specially instructed to lie in ambush, rushed into the camp of 趙 and pulling down the prince's flag planted the imperial flag in its stead. The army of Chao, seeing this, concluded that the camp was in the possession of Han's soldiers, and, being thrown into confusion, suffered a severe defeat.

無益。	甌不顧。	漢孟敏嘗墮	四	寬。	常佩韋。	西門豹性急。	三	急。	常佩弦。	董安子性緩。	二	王楚所見未大。	一
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1.—“The Ch‘u bow will be found by a Ch‘u man”—
the view of the ruler of Ch‘u was limited.

See 家語.

Prince 共 of 楚 lost the 烏號 bow, and refused to allow a search to be made for it, saying that the ruler of Ch‘n had lost the bow and that a man of Ch‘u would find it. Confucius heard of this and said that the Prince’s narrowness was to be regretted, for should he not, he said, have stated that a man had lost a bow and that a man (and not only a man of Ch‘u) would find it?

2.—Tung An-tzū was of a lax disposition, so he always carried a bow-string to bestir himself.

See 韓非子.

Tung An-tzū thought that the example of the bow-string might act as a corrective to the laxity of his disposition.

3.—Hsi Mên-p‘ao was of a hasty disposition, so he always wore a girdle of soft leather in order to relax himself.

See 韓非子 and Mayers, No. 172.

4.—Mêng Mên of the Han dynasty let fall an earthen pot but regarded it not, knowing that it would be useless to do so.

See 後漢書, 郭林宗傳.

死。尾。四	擁。橫。三	持。王。二	立。法。宋。一
固。生	梟。渠	塵。衍	威。有。太
執。抱	比。講	拂。清	劍。祖。
不。橋	易。	談。	正。謂
通。而	每	常	欲。犯

1.—T'ai Tsu of the Sung dynasty said, for the offenders against the law there is a sword, his desire being to inspire awe.

2.—Wang Hsien, when discussing, always held an elk's tail.

The **塵** is said to guide the herd of deer, indicating their course by the movements of its tail, and is hence used symbolically in speaking of the correct way. **王衍** who lived in the time of **惠帝** (A.D. 290-307) of the **西晉** dynasty, used always to hold an elk's tail in his hand when discussing.

3.—Hêng Ch'ü when discussing the Book of Changes always spread a tiger's skin.

For **梟比** *see* **左傳** Legge, pages 85 and 86.

Hêng Ch'ü was a worthy who lived in the time of **神宗** (A.D. 1068-1086) of the Sung dynasty. In the Phonetic Shuo Wên it is suggested that the characters stand for **彪貌**.

4.—Wei Shêng died clinging to the bridge, being obstinate and unintelligent.

See **抱扑子**.

Wei Shêng was a man of Lu, who had arranged a meeting with a maiden at the Blue Bridge. The maiden did not keep her tryst, but Wei Shêng still waited on. A flood arose, and rather than leave the bridge, he allowed himself to be drowned, clinging to it.

鬼族見犀昔溫二 可貞而守楚一
怪之水照燃嶠 錄信亡符妃

1.—The Lady of Ch'u by waiting for the tally perished with a chastity and fidelity worthy of record.

Ch'ao (昭), Ruler of Ch'u, left his lady 貞姜 in the 漸臺, which was surrounded by water, it having been arranged that if he wished her to come to him, he would send her a tally. The waters suddenly arose and Ch'ao at once despatched a messenger to his lady to bring her to him, but in his haste forgot to send the tally. Not receiving it, she refused to accompany the messenger, who returned in all haste to fetch it. But before he got back, the lady had been drowned.

2.—Wên Chiao lighted the rhinoceros' horn to behold the monsters of the deep.

Wên Chiao lived in the time of the western Chin dynasty and was in the habit of passing over a ford called the 牛渚磯, which many monsters were said to haunt. One day, in order to see these monsters, Wên Chiao lighted a rhinoceros' horn when he beheld tribes of them going to and fro, some on horseback, some in chariots, and others on foot. At night he fell asleep, and had a dream, in which a person appeared to him and rebuked him for prying into the mysteries of the unseen, which were distinct from the affairs of the world of light. On his wakening, he was seized with a sickness of which he soon afterwards died.

易	極	傳 ^四	堪	之	南 ^三	勝	之	車 ^二	人	鏡	秦 ^一
破。	言	檄	奇。	品。	金	數。	人。	載	之	照	政
	敵	可		實	東		不	斗	邪	見	有
	之	定。		是	箭		可	量	心。	世	方

1.—Prince Chêng of the Ch'in dynasty had a magic mirror which reflected the evil thoughts of mankind.

Prince Chêng assumed the title of **始皇帝** when he declared himself Emperor.

For an account of this mirror *see* Mayers, No. 780.

2.—The men of the cartload and bushelfull class are innumerable.

孫權 sent **趙咨** to **曹丕** the ruler of **魏**. The latter asked Chao Tzŭ how many men there were in the State of **吳**, whose talents were equal to his own. Chao Tzŭ replied: "Of able and peculiarly distinguished men " there are about eighty or ninety; of men of the " same class as myself cartloads and bushels of them " without number."

3.—Men of the "Southern gold" and the "Eastern arrows" type are worthy of wonder.

See **晉書**.

The gold of **南華山** and the arrows of **會稽** were regarded as the most precious gems of the South and East.

4.—"It can be settled by publishing the order" is an exaggerated way of saying that an enemy can be easily conquered.

An expression used by **韓信** in speaking of **劉邦** and pointing out to him, who became the first ruler of the **漢** dynasty, how easily the Empire could be conquered.

替。可。古。衣。鑒。以。二。
 知。爲。冠。可。銅
 興。鑒。以。整。爲

爲。事。解。迎。一。
 之。甚。刃
 易。言。而

1.—“Opening readily before a knife” is an extreme way of expressing anything easy of accomplishment.

An expression used by 杜預 of the 晉 dynasty *see* Mayers, No. 784.

2.—By using a mirror of brass one can adjust his clothes and cap; by using antiquity as a mirror one can know the rise and fall (of empires).

An expression used by 太宗 of the 唐 dynasty (A.D. 627-650). In addition to the mirrors mentioned in the text he said “man might be used as a mirror in order “ to know one’s virtues and errors.”

CHAPTER XX.

海	六	蓮	五	之	四	惟	之	三	穀	二	卉	植	一
棠		乃		茂		天	蕃	如	之	穀	之	物	
花		花		。		惟	。	茨	號	種	稱	非	
內		中		喬		喬	如	梁	甚	多		一	
神		君		謂		謂	謂	禾	故	有		故	
仙		子		草		木	稼	稼	百	有		萬	

木 花

FLOWERS AND TREES.



1.—Plants are not of a single kind; hence the expression Wan Hui (ten thousand kinds of plants).

2.—The varieties of grain are very numerous; hence the expression Pai Ku (the hundred kinds of grain).

3.—“(Thick) as thatch and (swelling) like a carriage cover” means the abundance of the grain crops.

See 詩經 Legge, page 379.

4.—“(The grass grows) long and thin” “(the trees rise) high” are expressions for the flourishing of grass and trees.

See 書經 Legge, page 110.

5.—The lotus is the prince of flowers.

So called by 周敦頤 (Mayers, No. 73) in the 愛蓮說.

6.—The bigonia is the immortal among flowers.

So called by 賈耽 (*see* 唐書) in his commentary on the

百花譜.

松六	竹五	菊四	蘭三	萼二	冰二	丹	國一
號	稱	同	爲	之	肌	之	色
大	君	隱	王	清	玉	富	天
夫。	子。	逸	者	奇。	骨。	貴。	香。
		之	之	乃	乃		乃
		士。	香。	梅			牡

1.—“National beauty” and “heavenly fragrance” denote the richness and distinction of the peony.

Expressions used by **李正封** in the time of **憲宗**
circa A.D. 806.

2.—“Ice-like tissue” and “gem-like fibre” denote the purity and rareness of the plum calyx.

See **孟昶詞**.

3.—Orchids are fragrance fit for a king.

See **家語**.

A phrase attributed to Confucius, who, when returning from Wei to Lu, saw an orchid growing wild and neglected and thus addressed it :—

夫蘭當爲王者香，今與衆草伍，

His remarks were supposed to refer to the result of his own teaching and position.

4.—The chrysanthemum is like the retiring scholar.

See the **愛蓮說** by **周敦頤** of the Sung dynasty (Mayers, No. 73). The aster flowers late in the autumn, and does not strive to rival other flowers in the spring.

5.—The bamboo is styled “the gentleman.”

So called by **陽明子** of the Sung dynasty.

6.—Pines are called “great officers.”

So called by the Emperor **始皇** of the **秦** dynasty, who took shelter under five pines when caught in a storm on **泰山**.

樗	七	歲	六	明	五	木	四	簣	三	屈	二	萱	一
櫟		寒		日		樨		簣		軼		草	
乃		松		黃		桂		竹		能		可	
無		栢		花		之		之		指		忘	
用		有		過		別		別		佞		憂	
之		節		時		名		號					
散		之		之									
材		稱		物									

1.—The *Hemerocallis Graminea* can make one forget
SORROWS.

See ante, page 71, No. 1.

2.—The Ch'ü Tieh can point out flatterers.

屈軼 was a kind of grass, which grew in the courtyard
of the palace in the time of 黃帝, and pointed out
all flatterers that happened to enter.

3.—Yüan Tang is another name for the bamboo.

4.—Muh Hsi is another name for the cassia.

5.—“A chrysanthemum on the morrow”—a thing of
the past.

6.—“The pine and cypress in the cold of the year”—
a term of praise for constancy.

See 論語 Legge, page 89.

歲寒然後知松栢之後彫也。

“When the year becomes cold, then we know how the pine
“and cypress are the last to lose their leaves.”

The pine and cypress, unlike other trees, do not wither in the
cold season and are hence used metaphorically of friends
who remain true in adversity.

7.—“Ch'u (the *Ailantus*) and Li (the oak-tree)—
useless material good for nothing.

See 莊子 Legge, pages 174 and 217.

之梅。	南枝先。北枝後。庾嶺	六	秋菊春桃。時來遲早。	五	瓜田李下。事避嫌疑。	四	蹲鴟芋之別名。	三	玉版笋之異號。	二	榎楠勝大任之良木。	一
-----	------------	---	------------	---	------------	---	---------	---	---------	---	-----------	---

1.—“Pien Nan”—an excellent tree capable of sustaining a great weight.

From 淮南子.

2.—Yü Pan is another name for bamboo sprouts.

So called by 蘇東坡.

3.—Ts'un Ch'ih is another name for a taro.

4.—“In a pumpkin field and below a plum tree”—one should avoid suspicion under certain circumstances.

See the piece 君子行 by 魏武帝 (曹操) of the time of the Three Kingdoms.

“The superior man does not do up his shoe in a pumpkin field, nor adjust his hat below a plum tree” :—

瓜田不納履，李下不整冠。

5.—“The chrysanthemum in autumn and peach blossom in spring”—all things have their due season whether late or early.

From the 古詩.

6.—The Southern branches blossoming first and the Northern branches afterwards (such was the peculiarity) of the plum tree of Yü Ling.

Yü Ling is in the North of the Kwang-tung Province and is now called 梅嶺.

否	薰	六	懼	芒	四	比	木	三	比	苾	二	堯	朔	一
有	蕕		不	刺		榮	槿		僧	芻		階	而	
別。	異		安。	在		華	朝		人	背		莫	生。	
	器。			背。		之	開		之	陰		莢。	望	
	言			言		不	暮		有	向			而	
	賢			恐		長。	落。		德。	陽。			落。	

1.—Beginning to sprout on the 1st of the moon and to fall on the 15th (such was the peculiarity) of the Ming Chia at the steps (of the palace) of Yao.

See 史記.

The 莫莢 was a plant, a leaf of which grew every day with the waxing moon, while with the waning moon one fell off daily.

2.—“The Bhikshu turns away from the shade and “towards the light,” a comparison for a Buddhist priest possessed of virtue.

For an account of the Bhikshu *see* Eitel's Handbook of Chinese Buddhism, page 23.

3.—“The Hibiscus opens in the morning and droops “at night”—a comparison for short-lived glory.

See 潘岳, 朝菌賦序.

4.—“Spikes in the back”—an expression for fearing and feeling uncomfortable.

See 漢書.

宣帝 of the Han dynasty (B.C. 73-48) experienced this feeling with regard to one of his generals 霍光.

With the expression “spikes in the back” compare “thorn in the side.”

5.—“Fragrant and bad-smelling plants are (put in) different vessels”—an expression for the difference between the good and the bad.

See 家語.

A saying of 顏回, one of the disciples of Confucius.

拔	國	四	枯	老	三	所	道	二	成	桃	一
茅	家		楊	人		棄。	傍		蹊。	李	
連	進		生	娶			苦			不	
茹。	多		稊。	少			李。			言。	
	賢。			婦。			爲			下	
	曰			曰			人			自	

1.—The peach and the plum speak not, yet below them a path is spontaneously formed (by those who admire them).

Applied metaphorically to persons whose natural qualities attract without effort on their part.

See 史記, 李廣傳 and Mayers, No. 349.

2.—The roadside bitter plum is scorned of men.

See 晉書, 王戎傳

王戎, who lived in the time of the 晉 dynasty, when about seven years of age was out walking with his companions when they suddenly came across a plum tree on the roadside, and all except Wan commenced to pluck the fruit with which it was covered. When asked why he did not eat the fruit, he replied that the fruit must be sour, otherwise it would not have remained there so long unplucked.

3.—When an old man takes a young wife, the expression used is, “a decayed willow giving forth shoots.”

From the 易經.

4.—When the Government employs many worthy men the expression used is, “Pulling up the grass and taking the whole roots along with it.”

From the 易經.

The idea being that the promotion of one worthy brings other worthies in his train.

是疑苻五	地七四	勢王三	愈薑二	未蒲一
晉草堅	若雄	如者	老桂	秋柳
兵。木望	瓜之	破之	愈之	先之
皆陣。	分國。	竹兵。	辛性。	槁姿。

1.—The nature of the rush and willow is such that they wither before the autumn comes.

See 晉書.

顧悅之 of the Chin dynasty was born in the same year as the Emperor 簡文帝 (A.D. 371-373). He became grey early, and when asked by the Emperor the reason replied :—

松栢之姿，經霜猶茂，蒲柳常質，望秋先零，

2.—The nature of the ginger and cinnamon plant is such that the older they grow the more pungent they become.

So replied 晏敦復 to the ambassador from 秦檜 (for an account of whom *see* Mayers, No. 783), signifying that he would not yield.

3.—The effect of the military operations of a true king is like the splitting of a bamboo.

See 晉書.

An expression used by 杜預 *see* ante page 209, No. 1.

4.—The territory of the Seven Martial States was like a divided melon.

From the 戰國策. Six States (六國) combined to resist 秦. The six States were 燕, 趙, 韓, 魏, 齊 and 楚.

5.—Fu Chien, when on the look out for the battle array, thought the grass and trees were the soldiers of Chin.

See 晉書 and ante, page 65, No. 2.

之	不	鉏	四	五	齊	寶	三	三	必	王	二	在	嘆	索	一
主。	忍	麀		桂。	榮。	鈞		槐。	貴。	祐		荆	銅	靖	
賊	觸			人	五			手	知			棘。	駝	知	
民	槐。			稱	子			植	子				會	亡。	

1.—So Ching knew of the coming ruin and sighed over having to meet the brazen camels amidst the thorns and brambles.

See 晉書.

The brazen camels were first made at the direction of the Emperor 始皇 of the Chin dynasty and were moved by 魏文帝 (曹操) to 洛陽 where they were placed in front of the palace. In the time of the Western Chin dynasty, in the reign of 惠帝 (A.D. 290-307), 索靖, knowing that Chin was about to perish, lamented the fate of the brazen camels which would be buried among the brambles growing on the ruins of the palace.

2.—Wang Yu, knowing that his sons would become famous, with his own hand planted three Huai trees (sophora japonica).

See Mayers, No. 821.

The Wang family became subsequently known as the 三槐王氏.

3.—Tou Chün's five sons were famous at the same time and were called "the five cassias."

See 五代史.

4.—Ch'u I dashed his head against a Huai tree as he could not bear to kill the people's lord.

See 左傳 Legge, pages 288 and 290.

The people's lord was 趙盾, whom Duke Ling of Chin wished to be assassinated. See Mayers, No. 52.

將	彌	四	罪	廉	三	子	修	二	復	越	一
餘	子		善	頗		誰	母		吳	王	
桃	瑕		能	負		不	畫		之	嘗	
以	嘗		悔	荆		稱	荻		仇。	蓼。	
啖	恃		過。	以		賢。	以			必	
君。	寵。			請			教			欲	

1.—The ruler of Yuch lived on bitter herbs, being bent on avenging his grudge against Wu.

See 國語 and Mayers, No. 276.

The ruler of Yuch named 勾踐 was beaten in battle by the ruler of Wu. After the defeat, the ruler of Yuch returned to his country, where he lived on bitter herbs, and caused a blind man to remind him every day of his defeat, so that he might always bear in mind the grudge he owed Wu. He finally overcame Wu and annexed it to his dominions.

2.—The mother of Hsin wrote with a rush to teach her son: who will not call her worthy?

See 宋史.

This refers to the mother of the famous 歐陽修, for an account of whom *see* Mayers, No. 529.

3.—Lien P'o carried a rod on his back, asking to be punished; showing how well he could repent of the error of his ways.

See ante, page 113, No. 1.

4.—Mi Tzū-hsia, relying (too much) on his favour, gave the prince to eat the portion of the peach which he himself had not consumed.

The prince referred to was 衛靈公 with whom Mi Tzū-hsia was a great favourite. The act mentioned in the text led to Mi Tzū-hsia's being put to death. *See* Mayers, No. 502.

言。因。桐。成。三。吝。不。李。王。二。以。便。欲。秦。一。
 無。封。王。勝。鑽。戎。示。徙。行。商。
 戲。弟。剪。鄙。核。賣。信。木。令。鞅。

1.—Shang Yang of Ch'in, wishing his commands to be observed, ordered the wood to be removed to establish confidence.

Shang Yang (*see ante*, page 24, No. 4), was one of the reformers of the law in the state of Ch'in. In order to show the people that his orders were real, he offered a reward of 10 gold pieces to any who would remove a piece of wood from the South to the North gate. No one removed it, so he offered a further reward of 50 gold pieces, which he presented to a man who carried out the order. It is said that on account of this his commands were afterwards obeyed.

2.—Wang Yung sold the plums and made holes in the stones: despicably mean was he beyond compare.

See 晉書, 王戎傳.

Wang Yung, an official of the 晉 dynasty, was notorious for his meanness. He possessed a certain kind of plum, renowned for its excellence. To prevent others from growing it, he used to bore holes in the stones of the plums he sold.

3.—Ch'êng Wang cut out (a sceptre) from the leaf of the Tung tree, and ennobled his younger brother, because (the Emperor) never jests.

See 史記.

Ch'êng Wang, of the Chou dynasty, was playing with his younger brother, and cut out a sceptre from the leaf of the Tung tree, which he handed to his brother 叔虞 saying, "with this I ennoble you." Next morning the Duke of Chou requested the Emperor to select a day for performing the ceremony of ennobling his brother. The Emperor replied that he had acted in jest only. The Duke of Chou replied "the Emperor never jests." The Emperor accordingly ennobled his brother as 唐侯.

真。大。蒸。四	景。漸。倒。三	似。謂。楊。二	殺。以。齊。一
失。哀	入。啖	六。蓮。再	三。二。景
本。梨。	佳。蔗。	郎。花。思	士。桃。公

1.—The Duke Ching of Chi by means of two peaches killed three officers. .

The three officers referred to were 公孫捷, 田開疆, 古冶子, who were famous for their bravery and want of courtesy. 晏子 advised Duke Ching to test their merit by means of two peaches. Duke Ching handed the fruit in the first instance to Kung Sun Chieh and T'ien K'ai Chiang, but when he heard the account Ku Ye-tzū gave of himself, he considered his merit the greatest and ordered the other two to surrender the fruit to him. They were so chagrined at this that they killed themselves. Ku Ye-tzū, ashamed of having been the cause of their death through boasting of his own merits, also committed suicide.

2.—Yang Tsai-ssū said the lily is like Liu Lang.

See 唐書.

武后, wife of Kao Tsung (A.D. 650-684), Emperor of the T'ang dynasty, had a great favourite named 張昌宗 *alias* 六郎, of whom Yang Tsai-ssū, one of the flatterers at Court, said, when the favourite was compared in appearance to a lily, "Liu Lang is not " like a lily; a lily is like Liu Lang."

3.—By eating the sugar cane backwards, one gradually gets to the delightful part.

See 晉書, 文苑傳.

顧愷之 used to eat his sugar cane commencing at the wrong end. When asked the reason he replied, 此漸入佳境.

4.—By stewing the pears of Ai, the real quality of the article is entirely lost.

A man called 哀仲 had some famous pears, the flavour of which was destroyed if stewed.

之	當	捐	五	中	吳	四	陵	元	三	棄	砍	二	比	煮	一
助	效	資		之	剛		之	素		舊	竹		兄	豆	
麥。	堯	濟		桂。	伐		柑。	致		憐	遮		殘	燃	
夫	貧。			月			江			新。	笋。		弟。	箕。	

1.—“Burning the stalks to cook the beans” is compared to an elder brother tyrannizing over a younger.

See ante, page 85, No. 1.

2.—“To cut down the bamboos to cover the shoots” is to reject the old and love the new.

3.—Yüan Su caused the oranges of Chiang Ling to appear.

See 異門錄.

董元素, a magician of the T'ang dynasty, appeared at the court of 宣宗 (A.D. 847-860), and at the request of the Emperor caused the oranges of Chiang Ling to appear.

4.—Wu Kang kept felling the cassia tree in the moon.

See the 酉陽雜俎 and *Mayers*, No. 864.

Wu Kang was banished to the moon and continued to labour in hewing down the cinnamon tree, the trunk of which closed again as fast as he cut it.

5.—In giving one's substance to relieve the poor, one ought to imitate Yao Fu's helping with the grain.

See 宋書.

范純仁 *alias* 堯夫 was the son of 范仲淹. On one occasion when returning with the taxes in kind paid by the tenants of his land in 姑蘇, he met a friend called 石曼卿, who told him that three of his relations, who had died, had not been properly buried. On hearing this Yao Fu immediately handed over the grain he was conveying home to Shih Man-ch'ing to defray the expenses of a proper burial.

死。祥能商四娛然梅踏三友宗韭冒二獻野敬以一
 桑修太 有之孟雪 情之郭雨 芹人聊物
 自德戊 興自浩尋 殷欸林剪 之效申

1.—“To present something to show one's respect”—merely imitating the rustic who made a present of common celery.

See 呂氏春秋.

The present was made not for its worth, but to show the donor's respect.

2.—Braving the rain to cut leeks was the hearty way in which Kuo Lin-tsung treated his friend.

See 後漢書.

Kuo Lin-tsung lived in the time of the after Han dynasty. A friend of his named 范逵 paid him a visit by night, and as he had nothing in the house to offer him to eat, he went into his garden, though it was raining hard, to cut some leeks with which he made some soup.

3.—Going over the snow in search of plum blossom, Mêng Hao-jan gratified his own liking, and found enjoyment.

Mêng Hao-jan (A.D. 689-740) was a scholar of the T'ang dynasty, famous for his verses, who used to seek inspiration by riding on a donkey over the snow.

4.—T'ai Wu of the Shang dynasty could so cultivate virtue as to make the mulberry tree of (ill-) omen die.

See 書經 Legge, page 6.

In the time of T'ai Wu (B.C. 1637-1562) a mulberry tree of ill-omen grew up in the Palace and in seven days increased to a great size. T'ai Wu asked his minister 伊陟 the reason. He replied, “From of old virtue has shown itself superior to all inauspicious appearances. “ ‘Is there anything wanting in your Majesty's Government?’ ” After this T'ai Wu devoted himself to carefully following the mode of government of the former kings, and in three days the tree withered.

君。	人	千	千	上	三	誕。	人	千	千	王	二	仁。	寇	一
託	歲	歲	古			借	年	年	母			枯	萊	
以	爲	爲	大			以	結	開	蟠			竹	公	
比	秋	春	椿			祝	子	花	桃			復	有	
嚴	故	八	八			壽	故	三	三			生	深	

1.—The virtue of K'ou, Duke of Lai, was so great that the withered bamboo sprouted again.

For an account of **寇萊公** see Mayers, No. 318. He was banished to **雷州** where he died. His body was taken for burial to **西京**. When the remains passed **公安**, all the inhabitants along the route sacrificed to them, placing bamboo branches in the ground and hanging on them paper money. After the lapse of a month these branches sprouted again and formed a bamboo grove—the bamboos being called **相公竹**.

2.—The Western Royal Mother's coiling peach-tree took three thousand years to blossom and three thousand years to produce fruit; men therefore make use of the idea in wishing long life on one's birthday.

For an account of **西王母** see Mayers, No. 572.

The peach tree was said to grow by the border of the lake of gems (**瑤池**), and its fruit conferred the gift of immortality. Hence the peach tree is used as a symbol of longevity.

3.—In high antiquity there was a large Ch'un tree; whose spring was eight thousand years and its autumn the same; it is therefore borrowed in speaking of a father.

See **莊子** Legge, page 167, and ante, page 71, No. 1.

須	之	剔	秦	世	三	根	不	沃	二	嘉	正	去	一
開	茅	人	蕪	路		本	如	枝		禾	以	稂	
	塞	心	當	之			培	葉			植	莠	

1.—Remove the weeds and darnel with the sole object of planting the good grain.

2.—Watering the branches and leaves is not like nursing the roots.

3.—The plentiful weeds in this world's path should be uprooted. The obstructive weeds of the mind ought to be removed.

CHAPTER XXI.

之	騄	五	三	犬 ^四	四	麟 ^三	虎 ^二	麟 ^一
號。	駉		物。	豕，	靈。	鳳，	乃	爲
	驊			與		龜，	獸	毛
	騊			鷄。		龍。	中	蟲
	夏			謂		謂	之	之
	馬			之		之	王。	長。

獸 鳥

BIRDS AND BEASTS.

1.—The lin (unicorn) is the chief of the creatures that have hair.

2.—The tiger is the king of beasts.

3.—The unicorn, phoenix, tortoise, and dragon are “the four spiritually-endowed creatures.”

See 禮記 Legge, Vol., I. page 384.

4.—The dog, pig, and fowl are “the three creatures (for sacrifice).”

See 詩經 Legge, page 346.

5.—Lu Erh and Hwa Liu are designations for excellent horses.

See 穆天子傳

These were the names of two of the eight famous horses which belonged to 穆王 of the Chou dynasty (B.C. 1001-946).

鴨	五	鵝	四	將	三	主	二	太	一
號		名		軍。	豕	薄。	羊	牢	
家		舒		名	名		曰	大	
鳧。		雁。		鬣。	剛		柔	武。	
				又	鬣。		毛。	乃	
				名	又		又	牛	
				鳥	曰		長	之	
				喙	鬣		稱。		

1.—“The larger victim” and “the large hoof” are names for oxen.

太牢 *see* 禮記 Legge, Vol. I., page 226.

The **太牢** included a bull, a ram, and a boar.

大武 “the creature with the large foot.” *See* 禮記 Legge, Vol. I. page 117.

2.—Sheep (or goats) are called “soft hair” and “long-bearded secretaries.”

For **柔毛** *see* 禮記 Legge, Vol. I. page 117.

For **長鬣主簿** *see* 古今注.

3.—Pigs are called “hard bristles” and “black-beaked generals.”

For **剛鬣** *see* 禮記 Legge, Vol. I. page 117.

4.—The goose is called the Shu Yen.

See 爾雅.

So called, it is said, from the orderly manner in which it flies:—**舒**, to spread out; **雁**, wild geese.

5.—The tame duck is called the “domestic duck.”

鳧, a species of wild duck.

之。圓。家。三	鳥。之。陽。雁。二	禽。之。德。鷄。一
譽。乃。豹	曰。因。性	曰。故。有
貓。鳥	陽。名。隨	德。稱。五

1.—A fowl has the five virtues, so is called “the virtuous bird.”

See 韓詩外傳.

田饒 Minister of Duke 哀 of 魯 said a fowl (gallus) has five virtues (文武勇仁信); a crest (文); spurs, its weapons of war (武); when it sees an enemy, it is not afraid to meet it in combat (勇); when it finds food to eat, it calls on its companions (仁); it keeps the watches (信).

2.—It is the nature of the wild goose to follow the brightness; hence it is named, “the bird of the bright element.”

See 書經 Legge, pages 108 and 109, note, where they are called “sun birds.” “In the winter months they live “upon the islets of the 彭蠡 Lake, in flocks which “may be counted by hundreds and thousands. The “sun in summer travels south and in winter north. “The geese come south in the ninth moon and in the “first month go north again. Thus they avoid the “cold and repair to the regions of heat and are therefore “called sun birds.” (Commentary of 吳清).

3.—“The domestic leopard” and “round in the dark” are terms of praise for the cat.

There is a saying in Cantonese as to the appearance of cats’ eyes which are used by rusties to determine time:—

子午卯酉一條線，寅申巳亥圓如鏡，
辰戌丑未攪核尖，

According to this saying the eyes of cats are round in the morning and evening; contracted to a mere slit at noon; and during the other hours more or less oval with sharp ends.

之稱。	五	綠衣使者。鸚鵡	之號。	四	無腸公子。螃蟹	苗之蟲。	三	螟螣蝻賊。皆害	仁之獸。	二	麒麟。俱好	之名。	一	韓盧楚獾。皆犬
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1.—Han Lu and Ch'u Kw'ang are both names for dogs.

The 廣雅 is quoted for these and other names of dogs.

2.—The Ch'i Lin and Tsou Yü are both humanic animals.

For an account of the Tsou Yü see 詩經 Legge, page 36.

It is supposed by some to have been a white tiger which did not tread on grass or eat any living thing.

3.—The Ming-tê and Mao-tsei are both insects that injure growing grain.

See 詩經 Legge, page 380.

4.—“The bowel-less gentleman” is a name for the crab.

From 抱朴子.

5.—“The green-coated emissary” is a name for the parrot.

See 天寶遺事.

李弇 murdered 楊崇義, and when an official inquiry was being held into the murder, the murderer was revealed by a parrot, which was ennobled by the Emperor 元宗 (A.D. 713-756) as “the green-coated emissary.”

人 之 猶 三 在 謂 養 二 爲 謂 狐 一
 之 多 豫 身 留 虎 惡 借 假
 不 疑 二 禍 貽 勢 虎
 決 喻 獸 之 患 而 威

1.—“The fox assuming the majesty of the tiger” is used of borrowing power to do evil.

See 戰國策.

宣王 of Ch'u asked why his minister, 昭奚恤, was so much feared in the North. One of the other ministers named 江乙 replied: “The fear inspired by him “ may be illustrated by the story of a fox which thus “ beguiled the tiger which had seized him, saying: “ “Do not eat me. The lord of heaven has appointed “ “ me the leader among beasts. If you do not believe “ “ me, you go in front of me, and I will follow.” The “ tiger went in front as directed, and all the beasts “ were inspired with terror. The tiger did not know “ that it was not of the fox they were afraid, but “ of himself. So the fear inspired by 奚恤 is “ not due to himself but to your soldiers under his “ command.”

2.—“Rearing a tiger to cause injury” is said of any one who keeps about him what will bring him woe.

See 史記, 項羽紀.

The expression was used by 張良 and 陳平 when urging 劉邦 to extinguish 項羽.

3.—“The great suspicion of the two creatures, the Yu and Yü”—a metaphor for a man who is irresolute.

See 說文定聲.

The two characters primarily mean beasts, but their use for “irresolute” has probably another explanation.

入 他 家。	基 業 易 主。 正 如 燕	三	死 誰 手。	勝 負 未 分。 不 知 鹿	二	比 人 之 顛 連。	狼 狽 二 獸 之 相 倚。	一
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1.—“The mutual dependence of the two animals, the Lang and the Pei”—a comparison for a man in a helplessly dependent condition.

See 酉陽雜俎.

The Lang and Pei were two animals that could not walk without each other's assistance. This of course is a fable. The former is a wolf, the latter is not an animal.

2.—When victory and defeat are still undecided (the saying is), “it is not known by whose hand the deer may die.”

See 晉書, 石勒傳.

This saying is attributed to 石勒 (A.D. 305-333) of the Chin dynasty when contrasting his abilities with 光武 (A.D. 25-58) of the After Han dynasty.

Compare the phrase 失鹿 metaphorically used for the downfall of a dynasty, the deer symbolising the possession of power (*see* *Mayers*, No. 434).

3.—When property changes owners it is just like a swallow entering another person's house.

See 唐詩, 烏衣巷詩 by 劉禹錫.

爲 刻 三	得 得 雉 二	後 先 雁 一
學 鵠	雌 雄 名	至 至 到
粗 類	則 則 陳	爲 爲 南
成 鶩	霸 王 寶	賓 主 方

1.—When the wild geese go to the South, those that arrive first are the hosts; those that arrive last are the guests.

See 禮記 Legge, Vol., I. page 291.

2.—Pheasants are called Ch'ên Pao; if you get hold of the male, it means being a Wang (an emperor); if the female, a Pa (a tyrant).

See 列異傳.

In the time of 穆公 of 秦 a man of 陳倉, when digging the ground, came across an extraordinary animal which was a cross between a sheep and a pig, and immediately repaired with it to inform the Duke. On his way he met two children, who told him that the animal he was leading was in the habit of devouring the brains of dead people below the earth and that if he wanted to kill it he must insert a branch of eypress in its head. The animal related that the two children were called 陳寶 and that he who seized the male would be a 王, the female, a 霸. On this he let go the animal and pursued the children, who changed into pheasants and flew into the forest. On hearing of the matter, the Duke led a great hunting party in search of the birds, and succeeded in seizing the female.

3.—“To carve a wild swan and make it like a wild duck” is an expression for a rough imitation.

See 後漢書, 馬援傳 and No. 1, page 232.

吞	謂	貪	三	續	謂	美	二	弄	畫	一
象。	之	圖		貂。	之	惡		巧	虎	
	蛇	不		狗	狗	不		反	類	
	欲	足。		尾	稱。			拙。	狗。	

1.—“To attempt to draw a tiger and make it like a dog” is an expression for trying to be clever but turning out on the contrary foolish.

See ante, No. 3, page 231.

The two above expressions were used by 馬援 (*see* Mayers, No. 478) in addressing his two sons. He urged them to imitate in their conduct 龍伯高, a man careful in his speech, modest and frugal, and not 杜季良, a hero whose good deeds and high aims were known throughout the land. In the former case their imitation, though not perfect, might be approximate; in the latter, it would only result in ignominious failure.

2.—Beauty and ugliness ill-assorted is expressed by “joining a dog’s tail on to ermine.”

See 晉書, 趙王倫傳.

An expression used originally with regard to the adherents of 司馬倫 who usurped the throne of 晉 under the title 趙王. He promoted them all without regard to their merits or station.

3.—Unsatiated desire is expressed by the “snake desiring to swallow the elephant.”

See 楚詞, 天問.

The 博物志 states that there was a snake in Ssüch’uan (巴) which devoured elephants, and took three years to disgorge their bones.

老	謙	羣	鄙	焉	曰	除	後	曰	禍
牛	已	蟻	衆	得	不	兇	門	前	去
舐	愛	附	趨	虎	入	不	進	門	禍
犢。	兒。	羶。	利。	子。	虎	畏	狼。	拒	又
	曰		曰		穴。	兇。		虎。	至。

1.—One woe gone and another coming is expressed by “driving a tiger out at the front door while a wolf is coming in at the back.”

See 後漢書.

Used by 胡致堂 (Mayers, No. 194 and No. 189) when regretting that the Emperor 和帝 of the Han dynasty followed the policy dictated by the eunuch 鄭衆. “He had ministers such as 袁安 and 任隗, but instead of consulting them he followed the counsels of 鄭衆. He had got rid of 竇憲, but still the power of the eunuchs was in the ascendant. This was just like driving a tiger out at the front door while a wolf is coming in at the back.”

2.—In braving danger in order to ward off danger one says: “If you do not enter the tiger’s den how can you get the tiger’s cubs?”

See 漢書.

An expression used by 班超, (see Mayers, No. 536), A.D. 30-102, when urging his followers to make a night attack on the camp of the Hsiung-nu.

3.—In contemning the vulgar hunt for gain one says, “the crowd of ants stick to the mutton tallow.”

See 盧坦與李渤書 (T’ang dynasty).

4.—To speak humbly of one’s love for one’s children is expressed by “the old cow licking the calf.”

From the 易經.

猜	影	杯	三	羊	難	進	二	蛇	有	無	一
疑	自	中		觸	曰	退		添	曰	中	
	起	蛇		藩	羝	兩		足	畫	生	

1.—To produce something where nothing should be is expressed by “drawing a snake and adding feet to it.”

See 史記.

陳軫 of 楚, when urging 昭陽 not to attack 齊, told him that once a native of Ch'én had presented a goblet of wine to his guests, who agreed among themselves that it should be drunk by him who first drew a snake on the ground. The guest who had finished first added feet to his snake, and claimed the goblet, but was refused it on the grounds that his snake was not a snake as it had feet. So now (continued Ch'én Ch'en) you have carried out your prince's orders by over-coming 魏. If you attack 齊, it will be like adding feet to a snake, outside your programme.

2.—Advancing and receding being both impossible is expressed by “a ram butting against a fence.”

From the 易經.

3.—“The shadow of the snake in the cup” is an expression for self-created suspicions.

See 晉史.

樂廣 of the 晉 dynasty invited a guest to dine with him. A bow was hanging on the wall of the room in which the entertainment was taking place, and threw into the goblets a shadow resembling in shape a snake. The guest, though alarmed, drank the wine, and on returning home became ill. He was again invited by 樂廣, who asked him if his cup still had a snake in it. He replied that it was there as before. 樂廣 then pointed to the bow on the wall, much to the relief of his guest, whose indisposition soon disappeared.

元	孔	司	伏	三	龍	吳	晉	龍	二	難	塞	一
之	明	馬	龍		之	中	閔	駒		分	翁	
奇。	麗	徽	鳳		異。	陸	鴻	鳳		禍	失	
	士	稱	雛。			士	誇	雛。		福。	馬。	

1.—“The loss of the horse of the old gentleman of the frontier”—a matter of which it is difficult to decide the good or bad luck.

See 淮南子.

There was once an old gentleman who lived on the frontier. He lost a horse, and when his friends came to console him, he replied, “How do you know this may not be a piece of good luck?” Soon afterwards the horse returned, bringing with it a very fine companion. The old gentleman’s friends congratulated him on his good fortune. “How do you know this may not be bad luck?” he asked. One day his son was riding on this newly acquired horse, when he suddenly fell and broke his arm. Once more the old gentleman’s friends repaired to his house to offer their condolence. “How do you know this is not a piece of good fortune?” he inquired. Soon after there was a conscription which his son escaped on account of the injury to his arm.

2.—“A dragon colt” or “a phoenix chicken” was the praise by Wên Hung of the Chin dynasty of the marvellousness of Lu Shih-lung of Wu.

See 晉書 and *Mayers*, No. 447.

3.—“A dragon couchant” and “a phoenix chicken” was the praise by Ssü Ma Hui of the marvellousness of K’ung Ming and P’ang Shih-yüan.

See 三國志.

For K’ung Ming *see* *Mayers*, No. 88.

窮 奇。	人 之 兇 暴。 類 於	四	梟 杓。	人 之 狠 惡。 同 於	三	屍 骸。 謂 之 帝 羆。	晉 人 醢 契 丹 王	二	手 足。 號 曰 人 彘。	呂 后 斷 戚 夫 人	一
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1.—The Empress Lü cut off the hands and feet of the concubine Ch'i and called her "the human sow."

See 史記.

The Empress Lü was married to 高祖 (B.C. 206-194), of the Han dynasty, and was very jealous of his favourite concubine Ch'i, because the Emperor wished to make her son his successor. On the death of the Emperor she treated Ch'i in the manner mentioned in the text, also causing her eyes to be gouged out.

2.—The men of the North pickled the corpse of the Ch'i-tan ruler and called it 帝羆 (pickled emperor).

See 晉史.

3.—Men of wolfish wickedness are the same as "the Block."

See 左傳 Legge, pages 280 and 283.

The Block was one of the four wicked creatures cast out by Shun into the four distant regions to meet the spite of the sprites and evil things.

4.—Men of murderous ferocity are of the same order as "the Monster" 窮奇.

See 左傳 Legge, pages 280 and 283.

The Monster was also one of the four wicked creatures, *see* ante, No. 3.

之	蛙	楚	三	榮	取	桓	甯	二	務	談	溫	王	一
敢	以	王			卿	扣	戚			當	捫	猛	
死	昆	式			相	角	遇			世	風	見	
	蟲	怒			之	而	齊			之	而	桓	

1.—When Wang Mêng saw Huan Wên, he cracked lice whilst conversing on the affairs of his age.

See 晉書.

For an account of 王猛 *see* Mayers, No. 895 for 桓溫
see ante, page .

2.—Ning Ch'i met Huan of Ch'i, while striking the horn, thereby obtaining the glory of a noble minister.

For an account of Ning Ch'i *see* Mayers, No. 517.

Ning Ch'i started life as a waggoner. While he was driving his waggon through the territory of Ch'i, the prince was struck by his appearance as he chanted a ballad and struck the horns of one of his team of oxen. He was invited to enter the service of Ch'i and finally became one of its chief officers.

3.—The Ruler of Ch'u bowed to the enraged frog, because the reptile braved death.

The Duke Ling of Ch'u was engaged in hostilities against Wu, and was anxious that his soldiers should exert themselves to the utmost, regardless of death. When travelling along the road in his chariot, he met a frog, which, instead of showing signs of alarm at the approaching chariot, became enraged at being disturbed and showed signs of resistance. The Duke at once arose on his chariot and bowed to the frog. When asked why he did so, he explained that he wished to show his respect for the frog's disregard of death.

勝之言虎制人以二
難事比千而十

時之陰喘間丙一
失陽恐牛吉

1.—Ping Chi asked why the ox was gasping, fearing that the Yin and Yang were out of season.

See 漢書.

Ping Chi was a prime minister in the time of the Western Han dynasty. On one occasion he happened to go abroad and came across a crowd of people who had been quarrelling, some of whom were wounded and others dead. He took no notice of them. Before he had gone much further, he met a panting ox, and at once ordered his attendant to inquire how far it had come. The attendant suggested that he should have inquired into the matter of those he had seen wounded and dead instead of into such a small affair as that of a panting ox. Ping Chi explained that, in the former instance, there were the proper officers to deal with quarrels, but that it was the peculiar duty of a prime minister to see that the *Yin* and *Yang* were properly blended and his inquiries had been made because he was alarmed to see a spring ox panting and wanted to know whether this was due to the long distance it had travelled or to an improper blending of the *Yin* and *Yang*.

2.—“For ten men to attempt to subdue one thousand tigers” is a comparison for a matter difficult to overcome.

See 宋史.

An expression used by 常安民 in a letter to 呂公著.

For an account of the latter see Mayers, No. 461.

一 走韓盧而搏蹇兔。比
 二 言敵之易摧。
 三 兄弟似鵲鴿之相親。
 四 夫婦如鸞鳳之配偶。
 五 有勢莫能爲。曰雖鞭
 之長。不及馬腹。
 六 制小不用大。曰割雞
 之小。焉用牛刀。
 七 鳥食母者曰梟。
 獸食父者曰獍。

1.—“To set a dog (Han Lu) to capture a limping hare” is a comparison for an enemy that is easy of pursuit.

See 國策.

An expression used by 范雎 (*see* Mayers, No. 127) when urging the ruler of Ch'in to check the smaller states.

For Han Lu *see* ante, page 228, No. 1.

2.—Brothers are like the wagtails in their close relationship.

See 詩經 Legge, page 251 and ante, page 82, No. 1.

3.—Husband and wife are like the phoenixes in their pairing.

4.—To have the power but not to be able to apply it is expressed by “although the whip is long, it does not reach the horse's belly.”

See 左傳 Legge, page 325.

5.—Not to employ large means to regulate a small matter one says, “to kill a small creature like a fowl why use an ox knife?”

See 論語 Legge, page 183.

6.—The bird that eats its mother is called the Hsiao.

See 前漢書, 郊祀志.

7.—The animal that devours its father is called the Ching.

See 前漢書, 郊祀志.

語	深	馬	盲	四	貴	人	楊	貫	腰	三	虹	壯	二	虎	苛	一
之	池	夜	人			而	州	騎	纏			士			政	
逼	謂	半	騎			兼	謂	鶴	十			氣			猛	
人	險	臨	睹			富	仙	上	萬			如			於	

1.—A tyrannical government is more ferocious than a tiger.

See 禮記 Legge, Vol., I, page 191.

2.—The spirit (*lit* breath) of a bold man is like a rainbow.

The rainbow is regarded as a great reptile which becomes visible in the struggle of the elements.

3.—“To have 100,000 pieces stored in one's girdle and to ride on a stork to Yang Chow” denotes becoming an immortal and combining with it wealth and honour.”

This refers to the wishes of four men. One wished to be the magistrate of Yang Chow; one wished to be very wealthy; the third wished to ride on a stork and become an immortal. Afterwards a fourth man said he would like to combine the three.

4.—“A blind man riding a blind horse at midnight near a deep pond” is an expression for coming too near home when talking of dangerous things.

In the time of 武帝 (A.D. 265-290) of the 西晉 dynasty 桓元, 顧愷之, 殷仲堪 were trying who could put the most dangerous suppositions case. Ku's (顧) was “to wash rice with a spear head; to cook rice with a sword.” “An old man of one hundred hanging on to a rotten branch” was Hwan's (桓). “A child sleeping on the windlass over a well” was Yin's (殷). A military officer who was present gave the case in the text, when Yin, who was blind of an eye, gave a start and wished to stop the discussion as this was bringing the matter too near home.

曰	爲	四	曰	强	三	技	鼯	二	技	黔	一
狗	小		鯨	兼		易	鼠		止	驢	
盜。	賊		吞。	併		窮	之		此	之	
	者			者		乎。	技。		耳。	技。	

1.—The dexterity of the ass of Ch'ien extended thus far only.

From the writings of 柳宗元 (*see* *Mayers*, No. 419).

There were no asses in Sz-ch'uan. A man imported one and let it loose among the hills. A tiger saw it and, being struck by its size, thought it was a spirit. When the tiger heard it bray, it ran away in a great fright, thinking it was about to be devoured. As time went on the tiger became accustomed to the ass's appearance, and approached it more nearly, but still did not dare to seize it. At last it summoned up courage and came bounding up to the ass, which, furious at the familiarity, kicked the tiger. The tiger, delighted, exclaimed: "Is this all you are good for!" and devoured the ass without more ado.

2.—The abilities of the flying squirrel are easily exhausted.

荀子 says the flying squirrel has five qualities: "it can fly, but it cannot reach the roof: it can climb, but cannot reach the furthest branch: it can swim, but cannot cross a river: it can burrow, but cannot hide its body: it can run, but cannot outstrip a man."

3.—"To swallow like a whale" is said of anyone who grasps by force all he can get together.

See 舊唐書, 蕭銑等傳論.

4.—To be a petty thief is expressed by "a dog-like thief."

This expression occurs in 莊子 and also in the 史記, 孟嘗君傳.

利六	事五	而四	而三	之養二	飽養一
小	多	害鼠忌器恐因甲	失珠彈雀謂得少	則附飽之則颺饑	其惡人如養虎當
曰	日				
蠅	蝟				
頭。	務。				

1.—“To nourish an evil-disposed person is like rearing a tiger; it must be stuffed with meat; if not, it will bite.”

See 三國志.

2.—“To nourish an evil-disposed person is like rearing an eagle; starve it and it will stick to you; feed it to repletion and it will fly away.”

See 三國志.

This phrase and No. 1 were used by 陳登 and 曹操 in speaking of 呂布.

3.—“To shoot a bird with the pearl of Sui” expresses getting little and losing much.

See 莊子 Legge, Part II., page 154.

The Marquis of Sui, saved a snake from death and was afterwards rewarded by the snake with a pearl of great value.

4.—“Afraid of aiming at a rat on account of the thing to be thrown” is an expression for being afraid to hurt B on account of A.

The proverb is quoted by 賈誼 in the 治安策.

5.—Multifarious business is expressed by “business (like the bristles of) a hedgehog.”

6.—Small profits are called “flies’ heads.”

See 蘇東坡詞, 蝸角虛名, 蠅頭微利.

一 心惑曰狐疑。
 二 人喜如雀躍。
 三 愛屋及鳥。謂因此而惜。
 四 彼輕鷄愛鶩。謂舍此而圖。
 五 他。唆惡爲非。曰教猱升木。
 六 受恩不報。曰得魚忘筌。

1.—A heart that doubts is expressed by “as suspicious as a fox.”

From the 離騷.

2.—A man that rejoices is like a bird that hops.

3.—“The love for one’s home extending even to the crows” means loving one thing on account of another.

See 六韜.

4.—“To despise the hen and love the duck” is an expression for rejecting this and striving for that.

See 晉書.

An expression used by 庾翼, a contemporary of 王羲之, who was dissatisfied because people admired the writing of the latter more than his own.

5.—To stir up bad people to evil is said “to be teaching monkeys to climb trees.”

See 詩經 Legge, page 406.

6.—Receiving favours and not requiting them is expressed by “getting the fish and forgetting the fish-trap.”

See 莊子 Legge, Part II., page 141.

反	賤	六	難	小	五	螭	人	四	臂	勢	三	犬	空	二	狐	倚	一
笑	反		伏	難		在	生		當	弱		瓦	存		社	勢	
大	輕		鵠	制		世。	易		轅。	敵。		雞。	無		鼠。	害	
鵬。	貴。		卵。	大。		死。	乃		謂	之		用。	何		人。	真	
	似			如		乃	曰		之			殊			似		
	鸞			越		蜉			螳			陶			城		
	鳩			鷄													

1.—To rely on authority to injure people is truly like the fox in the city and the rat on the altar.

See 漢書, 中山靖王傳.

The fox is protected by the city and the rat by the altar.

2.—A thing that is of no use but is only kept for show, how does it differ from a dog of crockery or a fowl of earthenware?

金樓子 (a *nom de plume* of 梁元帝 A.D. 552) said when urging people not to place crockery dogs and earthenware fowls on his grave: 陶犬無守夜之警, 瓦雞無司晨之益.

3.—Impossible to resist on account of weakness is expressed by "the arms of the mantis trying to stop the chariot."

See 莊子 Legge, Part I., page 216.

4.—Human life which is easily brought to an end is called "the ephemera's sojourn in the world."

See 詩經 Legge, page 220.

5.—The impossibility of the small controlling the great is like the fowls of Yuch not being able to hatch the eggs of geese.

See 莊子 Legge, Part II., page 78.

6.—When the ignoble turns round and despises the noble it is like a little dove laughing at the great roc.

See 莊子 Legge, Part I., page 166.

享	鳩	四	非	跖	三	豈	人	君	二	豈	子	小	一
其	居		其	犬		受	侮	子		知	心	人	
成。	鵲		主。	吠		犬	曰	不		鴻	曰	不	
	巢。			堯		羊	虎	受		鵲	燕	知	
	安			吠		欺。	豹	小		志。	雀	君	

1.—The inability of an inferior man to know the heart of a superior man is expressed by “how could a swallow or sparrow know the intentions of a goose or swan?”

See 史記 陳涉世家.

An expression used by 陳涉 of 秦, who was originally a ploughman. One day when toiling he sighed and said, “when I become rich I will never forget this hard work.” One of his fellow labourers laughed at him and asked him where his riches were coming from, to which Ch’ên replied as in the text. He did ultimately become ruler of 秦.

2.—Of a superior man who will not put up with the insults of an inferior man it is said “how could a tiger or leopard put up with the insults of a dog or sheep.”

3.—The (robber) Chih’s dog barked at Yao (although he was good man), because he was not his master.

See 史記 韓信世家.

An expression used by 蒯通, when excusing himself for having incited 韓信 to rebel against 漢高祖.

4.—The dove occupies the magpie’s nest, thus quietly enjoying it ready made.

See 詩經 Legge, page 20.

一	緣	木	求	魚	極	言
難	得					
二	按	圖	索	驥	甚	言
失	真					
三	惡	人	藉	勢	曰	如
虎	負	隅				
四	窮	人	無	歸	曰	如
魚	失	水				
五	九	尾	狐	譏	陳	彭
年	素	性	詔	而	又	
奸						

1.—“To climb up a tree to look for fish” is a strong expression for anything impossible to obtain.

See Mencius Legge, page 21.

2.—“To look for a swift horse to correspond with one that is drawn” is an extreme expression for being unnatural.

See 符子.

景, ruler of 齊, caused a picture of a splendid steed to be drawn, so that a search might be made for an animal of the same kind.

3.—An evil man relying on authority is said to be like a tiger taking refuge in a corner of a hill.

See Mencius Legge, page 364.

4.—A poor man with no place to turn to is said to be like a fish out of water.

See 韓非子.

5.—“The nine-tailed fox,” a gibe for Chên P'êng-nien whose nature was fawning and treacherous.

See 宋史.

Chên P'êng-nien lived in the time of 眞宗 (A.D. 998-1023) of the Sung dynasty.

得	黃	叱	三	欺	秦	指	二	勇	目	李	獨	一
仙。	初	石		主。	趙	鹿		眇	克	眼		
	平	成			高	爲		而	用	龍。		
	之	羊。			之	馬。		有	一	誇		

1.—“The one-eyed dragon” was a complimentary epithet for Li K'ê-yung, who, though blind of an eye, was brave.

See 五代史.

For an account of Li K'ê-yung *see* *Mayers*, No. 354.

2.—“To point out a deer as a horse” was what Chao Kao of Ch'in did to deceive his master.

For an account of Chao Kao *see* *Mayers*, No. 43. He presented the Emperor with a stag and called it a horse in order to see if any of the courtiers would be bold enough to contradict him.

3.—“To command stones to turn into sheep” was what Hwang Ch'u-p'ing did when changed into a supernatural being.

See 神仙傳.

For an account of Hwang Ch'u-p'ing *see* *Mayers*, No. 214.

He was one of the Immortals. At the age of fifteen he led a flock of sheep into the mountains to feed them, and entered a cave where he lived for forty years. He was found there surrounded by blocks of white stone by his brother, and, when asked where his sheep were, shouted at the stones which were at once changed into sheep.

漢	諸	四	蜀	司	三	貫	高	二	擒	卞	一
如	葛		如	馬		雙	駢		兩	莊	
龍。	亮		虎。	懿		鷗。	一		虎。	勇	
	輔			畏			矢			能	

1.—Pien Chuang was so powerful that he was able to capture two tigers.

See 史記.

Chuang was anxious to kill a tiger, when a slave advised him to wait until two tigers were engaged in devouring an ox. They are bound to quarrel over so delicate a morsel, the slave argued, and one of them will be killed while the other will be severely wounded, in which way both can be captured. The slave's advice was followed, and two tigers were captured.

This incident was used as an argument by 陳軫 when advising 惠, the ruler of 秦, who was in doubt whether he should assist the contending States of 韓 or 魏, to let them fight it out so that they might both fall into his hands.

2.—Kao Ping shot two eagles with one arrow.

See 唐書.

Kao Ping lived in the time of the T'ang dynasty, and from the incident recorded in the text was called 雙鷗侍郎.

3.—Ssü-ma I feared Shuh as if it were a tiger.

For an account of Ssü-ma I *see* Mayers, No. 655. He fought for the house of Wei against the rival dynasties of Wu and Shuh.

4.—Chu-ko Liang protected Han like a dragon.

For an account of Chu-ko Liang *see* Mayers, No. 88.

一 鷦 巢 林 不 過
 二 偃 鼠 飲 河 不 過
 三 滿 腹
 四 棄 人 甚 易 曰 孤
 五 雞 腐 鼠
 六 文 名 共 仰 曰 起
 七 鳳 騰 蛟
 八 爲 公 乎 爲 私 乎
 九 惠 帝 問 蝦 蟇
 十 欲 左 欲 右
 德 湯 及 禽 獸

1.—The tailor-bird makes its nest in the forest but only uses a single twig.

See 莊子 Legge, Part I., page 170.

2.—The tapir drinks from the river, but only drinks its belly-full.

See 莊子 Legge, Part I., page 170.

3.—“Motherless chickens and rotten rats” is an expression for people that are cast away with great ease.

See 漢書.

An expression used by the Emperor 章 of the Han dynasty (A.D. 76-89), when upbraiding his general 竇憲 for having appropriated the gardens of the daughter of the Emperor Ming (A.D. 58-76).

4.—Universal admiration of one's literary fame is expressed by “the rising phoenix and springing dragon.”

See 滕王閣序 by 王勃.

5.—“Is it on account of public or of private grounds?” was the Emperor Hui's question about the frogs.

See 晉書.

A question asked by Emperor Hui (A.D. 290-307), of the Chin dynasty, when he heard the croaking of the frogs.

6.—“If they chose the left, they might go to the left; or if the right, to the right,” such was the kindness of Tiang to the beasts.

See ante page 204, No. 1.

井底蛙。	其見甚小。譬如	遼東豕。	妄自稱奇。謂之	身不安。	燕巢於幙上。棲	生不久。	魚遊於釜中。雖
------	---------	------	---------	------	---------	------	---------

1.—If a fish swims in a kettle, though it lives, it is not for long.

See 後漢書.

An expression used by the famous robber 張嬰 concerning himself when urged by the prefect 張綱 to surrender.

2.—When a swallow has its nest on a tent, it cannot rest in comfort.

See 左傳 Legge, pages 546 and 550.

3.—If a man vainly pronounces himself a wonder, he is called “a Liao-tung Pig.”

See 後漢書 and Mayers, No. 385.

彭寵, an official of the reign of Kwang Wu of the after Han dynasty, wished to have his talents rewarded, so wrote to his friend 朱浮, who reminded him of the story of the sow in Liao-tung, where all pigs were black, which gave birth to a litter of young ones with white heads. The owner, thinking them worthy of being presented to the Emperor, was taking them to court but when he reached a place called 河東, he found all the pigs there were white, so returned home a sadder but a wiser man.

4.—If a man's experience is very limited he is compared to a frog at the bottom of a well.

See 後漢書.

Used by 馬援 in speaking of 公孫述.

超凡人中。六人。邁衆。天上。五石。求牡。非配。四偶。立雞。出羣。三羣。而獨。之兒。父謙。二子。拙。謂。是。豚。犬。父一。惡。子。賢。謂。之。犂。牛。

1.—When the father is bad and the son worthy, the latter is called “the calf of a brindled cow.”

See 論語 Legge page 50.

2.—When a father speaks humbly of the stupidity of his son the expression he uses is “son of a pig or dog.”

See 三國志.

Where 曹操 says 劉景升, 諸兒豚犬耳.

3.—To stand out among a host of men alone remarkable is like a crane among a flock of fowls.

See 晉書.

Said of 嵇紹.

4.—When persons who are not properly united seek each other, it is like the pheasant seeking to pair with a quadruped.

See 詩經 Legge, page 53.

5.—“The stone unicorn in the sky,” a boastful expression for the superiority of a small boy to others.

An expression used of 徐陵 by a priest 寶誌.

6.—“A Bucephalus among men,” a metaphor for the supereminence of a superior man to the multitude.

See 南史.

Said of 徐勉 by 徐孝嗣.

一 怡堂燕雀不
知後災。

二 甕裡醯鷄安

有廣見。

三 馬牛襟裾。馬

人不識禮義。

四 沐猴而冠笑

人見不恢宏。

1.—“The swallows and sparrows of the hall of concord”—ignorance of impending calamity.

See 列國志.

孔斌, one of the ministers of 魏, warned his ruler and advisers against shutting their eyes to the calamity likely to fall on their state through the victory of 秦 over 趙, and imitating the swallows and sparrows which had built their nests in the roof of a hall and still imagined themselves out of danger though the flames from the hearth were creeping up to the rafters.

2.—“The animalcules within a jar,” how can they have wide experience?

See 莊子 Legge, Part II., page 49.

The expression Confucius is made to use with regard to himself after meeting Lao Tzū.

3.—“A horse or ox dressed in a coat” is an expression of reproach for a man with no knowledge of propriety.

An expression used by 韓愈 in the 勉子詩:—

人不知古今, 馬牛而襟裾,

4.—“A monkey with a cap” is an expression of ridicule for a man with no breadth of view.

See 史記.

An expression used by 韓生 with regard to the men of 楚, which cost him his life.

之	待	鰌	五	自	志	四	勢	惡	三	守	守	二	有	羊	一
甚	西	魚		是	士		必	人		拙	株		文	質	
窘。	江	困		凌	如		擇	如		無	待		無	虎	
	水。	涸		霄	鷹		人	虎		能。	兔。		實。	皮。	
	比	轍		有	在		而	生			言			譏	
	人	難		志。	籠。		食。	翼。			其			其	

1.—“A sheep's body in a tiger's skin” is an expression of ridicule for a man who is ornamental without solidity.

An expression used by 楊子雲 *see* *Mayers*, No. 883.

2.—“To stand by a tree-stump waiting for a hare” describes any one who sticks to his folly and can do nothing.

This expression is based on the following legend narrated by

韓非子 :—A husbandman of the state of Sung was ploughing one day when he saw a hare dash itself against a stump, which stood in his field, and immediately fall dead. The foolish peasant, thereupon, abandoning his plough, seated himself beside the stump to wait for another hare to come and do likewise (*see* *Mayers*, No. 724).

3.—A wicked man is like a tiger with wings; he will devour anyone he likes.

See 韓詩外傳.

4.—A man of ambition resembles an eagle in a cage, which still possesses the determination to rise to the skies.

See 晉書.

Said by 權翼 of 慕容垂.

5.—“A perch stranded in a dry rut finding it hard to wait for the water from the west river” is a comparison for a man who is in urgent distress.

See 莊子 *Legge*, Part II., page 133.

之巧營。	狡兔三穴。誚貪人。	五	之失所。	鴻雁哀鳴。比小民。	四	附驥尾。望人引帶。	三	執牛耳。爲人主盟。	二	爲。	池中物。比人有大有大。	蛟龍得雲雨。終非。	一
------	-----------	---	------	-----------	---	-----------	---	-----------	---	----	-------------	-----------	---

1.—“When dragons get clouds and rains they are after all not creatures of the pond”—a comparison for a man of great deeds.

See 三國志.

An expression used by 周瑜 of 劉備.

2.—“To hold the bull’s ear” means being the head of the covenant.

See 左傳 Legge, pages 849 and 850.

3.—“Attaching one’s self to the tail of an excellent horse,” means expecting somebody to give one a lift.

See 史記, 伯夷列傳贊.

Where Ssü-ma Ch’ien points out that 顏回 owes his reputation to his close connection with Confucius (附驥尾而行益顯).

4.—“The melancholy cry of the wild geese” is a figure of speech for people who are homeless.

See 詩經 Legge, page 293.

5.—“The wily hare with three burrows” is a satirical expression for the crafty ways of a greedy man.

See 戰國策.

則因死千四	者以死百三	尾常二	不風一
靈其而歲	衆其而足	相山	相馬
卜畱之	扶不之	應蛇	及牛
之甲龜	之僵蟲	首	勢

1.—“Our horses and cattle in the heat of their excitement cannot possibly affect one another.”

See 左傳 Legge, pages 139 and 140.

楚子使與師言曰、君處北海、寡人處南海、唯是風馬牛不相及也、不虞君之涉吾地也何故、

The Viscount of Ch'u sent a messenger to the (allied) army to say (to the marquis): “Your lordship's place is by the northern sea, and mine is by the southern; (so remote are our boundaries) that our cattle and horses, in the heat of their excitement, cannot affect one another.

This phrase is also translated “horses and oxen (running on account of) the wind can never possibly go together,” as a horse is supposed to move against the wind and an ox with it.

2.—As for the snake of Shang Shan, its head and tail responded to each other.

See 孫武子, 十三篇.

Where the phrase is used by 孫子 as an example of excellent strategy.

3.—The centipede when it dies does not fall prostrate, because its supporters are many.

See 魏史.

Said by 曹商 when urging the creation of more feudal barons in order to support the prince.

4.—When the tortoise of one thousand years dies its shell is retained because, when it is used to divine with, its responses are effectual.

See 莊子 Legge, Part I., page 390.

鳥	鸚	六	獸	五	毋	四	毋	三	定	二	毋	一
。	鵡		。	猩	委		跼		要	士	爲	大
	能			能	靡		促		雄	君	牛	丈
	言			言	如		如		飛	子	後	夫
	不			不	牛		轅			豈		寧
	離			離	馬		下			甘		爲
	飛			走	走		駒			雌		鷄
										伏		口

1.—A high-minded man would rather be a fowl's beak than the hinder part of an ox.

See 史記.

Said by 蘇秦 to the ruler of 韓. See Mayers, No. 626.

2.—How could a superior scholar be content to hatch like a hen? He would certainly want to fly like a cock.

See 後漢書.

An expression used by 趙溫, of the Han dynasty, who was discontented at the small official position he occupied.

3.—Don't bend down like a colt under the shafts.

Used by the Emperor 武帝 (B.C. 140-86) of the Han dynasty to 鄭當時.

4.—Don't be submissive like a cattle or horse driver.

See 司馬遷 報任安書 in 文選.

5.—The ape can speak, but it does not therefore cease to be a beast.

See 禮記 Legge, Vol. I., page 64.

6.—The parrot can speak, but it does not therefore cease to be a bird.

See 禮記 Legge, Vol. I., page 64.

之 異 言 若 二 之 免 禮 人 一
 心 禽 夫 徒 刺 相 庶 惟
 獸 何 能 鼠 可 有

1.—It is only by the possession of good manners that a man can escape from the ridicule in the poem about the rat.

See 詩經 Legge, page 84. The ode is called 相鼠 from the first two words of it. It shows how manners make the man and that a man should no more continue to live without them than a rat without skin, teeth, limbs and hands. The following is Jennings' translation :—

See even a rat hath hide and hair ;
 And is a man of manners bare ?
 Nay, sure, a man of manners bare
 More fitly dead than living were.

See in the rat how tooth fits tooth
 And shall a man appear uncouth ?
 Nay, better than be thus uncouth
 To look for death, not life, forsooth !

See the rats form from tail to head
 And shall a man appear ill-bred ?
 Nay, if a man be so ill-bred,
 More soon the better were he dead !

2.—If one has only the ability to speak, wherein does he differ in heart from a beast ?

See 禮記 Legge, Vol. I., page 64.

CHAPTER XXII.

九	上	五	屣	曰	四	冕	曰	三	衣	二	冠	一
錫。	公		悉	履。		皆	弁。		曰		稱	
	命		鞋	曰		冠	曰		身		元	
	服		之	舄。		之	皐。		章。		服。	
	有		名	曰		號	曰					

服 衣

CLOTHES.

- 1.—The cap is called the chief item of dress.
- 2.—The clothes are called the personal attire.
- 3.—Pien, Hsü, Mien are names for caps.
- 4.—Li, Hsi, Shih are names for shoes.
- 5.—When high officers were invested, they received nine gifts.

The nine gifts of investiture were :—

- (1). A chariot and horses.
- (2). Robes of state.
- (3). Musical instruments.
- (4). Vermilion-coloured entrance doors.
- (5). The right to approach the Emperor by the central path.
- (6). Armed attendants.
- (7). Bows and arrows.
- (8). Battle axes.
- (9). Sacrificial wines.

甚。	葛履履霜。誚儉嗇之過。	六	青衿乃生員之稱。	五	布衣卽白丁之謂。	四	章甫縫掖。儒者之服。	三	簪纓縉紳。仕宦之稱。	二	士人初冠曰三加。	一
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1.—When scholars were first capped, there were three crownings.

See 禮記 Legge, Vol. II., page 426.

2.—“Hair-pins and tassels,” “girdles and sashes” are designations for the official class.

3.—“Black caps and wide-sleeved robes” are the clothing of literati.

See 禮記 Legge, Vol. II., page 402.

4.—“Cotton clothes” denote commoners.

5.—“Blue collars” designate graduates.

See 詩經 Legge, page 144.

6.—“To tread on snow with dolichos shoes” is an expression of ridicule for great parsimony.

See 詩經 Legge, page 163; and Jennings, page 120.

A WEALTHY NIGGARD.

Sparsely woven fibre shoes
Serve to walk on frozen dews!
Dainty fingers of his bride
Are to tailoring applied,—
Trimming here and edging there
What the gentleman shall wear!

With what ease and courteous grace
He can yield the honoured place!
(Mark the dress)—the ivory pin
As a girdle-pendant strung,
T’is the stingy heart within—
That alone—moves satire’s tongue.

弁 <small>七</small>	襦 <small>六</small>	美 <small>五</small>	敝 <small>四</small>	衣 <small>三</small>	上 <small>二</small>	倫。	綠 <small>一</small>
髦亦小兒之飾。	裸乃小兒之衣。	服曰華裾。	服曰襤褸。	前曰襟。衣後曰裾。	服曰衣。下服曰裳。		衣黃裏。譏貴賤之失。

1.—“Green outer clothing and yellow lining” is an expression of ridicule for confusing the relations of the honourable and the mean.

See 詩經 Legge, page 41 and note.

“Green is the upper robe, green with a yellow lining.”

“Yellow is one of the five ‘correct’ colours of the Chinese, and ‘green’ is one of the ‘intermediate’ or colours that are less esteemed. Thus we have the yellow and red merely as a lining to the green, or employed for the lower and less honourable part of the dress, an inversion of all propriety and setting forth how the concubine, the mother of Chow Fu had got into the place of the rightful wife, and thrust the latter down.”

2.—The upper garment is called I and the lower garment Shang.

3.—The front part of the coat is called Chin and the back part Chü.

4.—Tattered garments are called Lan Lü.

5.—Fine clothes are called Hwa Chü.

6.—“The carrying strap” is an infant’s garment.

7.—“The hair cap” is also an infant’s ornament.

羨石崇。錦帳四十里富。
 六稱晏子。狐裘三十年儉。
 五錦夜行。富貴不歸。如衣。
 四履尊卑失序。如冠。
 三衣。短後是武夫之。
 二服。左衽是夷狄之。

1.—“The lapel on the left” is the barbarian’s dress.

See 論語 Legge, page 146.

2.—“The short behind” is a trooper’s jacket.

3.—Noble and mean losing their order is like caps and shoes exchanging places.

From 治安策 by 賈誼.

4.—Having wealth and honour without going home is like walking in the night with fine clothes.

See 史記 項羽本紀.

Said by 項羽 of the 秦 dynasty. See Mayers, No. 165.

5.—Wearing the same fox fur for thirty years was the praise of An Tzū’s economy.

From 家語.

For an account of 晏嬰 see Mayers, No. 977.

6.—To have an embroidered screen of the length of forty *li* was the praise of the riches of Shih Shung.

Shih Shung lived in the time of 武帝 (A.D. 265-290) of the Western Chin dynasty and became rich by robbing ambassadors from distant states and merchants. He and the uncle of the Emperor 王愷, who was also famous for his wealth, used to strive to rival each other. The former made a silk screen thirty *li* in length, when Shih Shung to outrival him made an embroidered one, forty *li* in length.

五	四	三	二	二	一
貴者重衲疊褥。	蠶羅之輩。非養蠶之人。	千金之裘。非一狐之腋。	行。	牛僧孺。金釵十	孟嘗君。珠履三千客。

1.—Meng Shang-chün had three thousand guests with pearl adorned shoes.

See 史記.

平原君 of 趙 sent an ambassador to 春申君 of 楚, and, wishing to impress the latter with the grandeur of the state of 趙, wore hair-pins of tortoise-shell and had his sword-case embroidered with rich pearls. He felt himself put to the blush when he found the prince of Ch'ü entertaining three thousand guests with shoes adorned with pearls.

2.—Niu Sêng-yü had twelve rows of golden hair-pins.

An expression from the poetry of 白居易, referring to the number of Nin's concubines.

3.—“A fur dress worth a thousand gold pieces is not got from one fox's breast.”

See 史記.

An expression used by 司馬遷 when pointing out the necessity on the part of a prince of getting together the most able assistants.

4.—“The people with silk attire are not those that rear silk-worms.”

Taken from an anonymous poem entitled 蠶婦吟.

5.—The rich have cushions and pillows piled up.

See 家語.

羨	三	五	稱	南	四	被	公	三	衣	卜	二	貧	一
踐	河		龐	州		十	孫		百	子		者	
駿	領		統	冠		年	宏		結	夏		複	
之	袖		之	冕			甚			甚		褐	
超	崔		邁	德			儉			貧		不	
羣	浩		衆	操			布			鶉		完	

1.—The poor have an imperfect old garment of hair cloth.

See 漢書, 貢禹傳.

2.—Puh Tzū-hsia was very poor; his clothes dangled in a hundred patches.

Puh Tzū-hsia was one of the disciples of Confucius. 荀子
says of him 衣若縣鶉.

3.—Kung-sün Hung was very frugal; he used a cotton coverlet for ten years.

See 漢史.

For an account of Kung-sün Hung *see* Mayers, No. 287.

4.—“The crown of Nan Chou” was Têh Ts’ao’s praise of P’ang T’ung’s superiority to the multitude.

See 三國志.

An expression used by 司馬徽 *alias* 德操 with regard
to 龐統 *alias* 士元, both of whom lived in the
Han dynasty.

5.—“The collar and cuff of the three rivers” was Ts’ui Hao’s praise of P’ei Sun’s pre-eminence to the multitude.

See 北史.

For an account of 崔浩 *see* Mayers, No. 789.

P’ei was a native of 河東. The 三河 were 河東,
河南, 河內.

不	晉	四	經	唐	三	有	袴	昭	二	有	裳	虞	一
重	文		三	文		功	所	侯		德	所	舜	
裘	公		浣	宗			以	藏			以	制	
	衣			袖			待	敝			命	衣	

1.—Shun of Yü instituted the upper and the lower robes in order to invest the virtuous.

2.—The marquis Ch'ao put away a torn pair of trousers in order to wait for some deserving person (to whom to give them).

韓昭侯 of the Han dynasty ordered a pair of worn out trousers to be laid aside, and when asked to explain his conduct said, "An intelligent ruler, I have always heard, is sparing of frown and smile; how much more so ought one to be of a pair of worn trousers!"

3.—Wên Tsung of the Tang dynasty had sleeves which had been through three washings.

See **唐書**.

Wên Tsung of the Tang dynasty (A.D. 827-841) was of a most parsimonious disposition. On one occasion he held up the sleeves of his robe before his assembled courtiers and informed them that they had been washed three times. All praised him for his economy except **柳公權**, who pointed out that the washing of the sleeves was a small matter compared with the more serious affairs of state, to which he should devote his attention.

4.—Wên Kung of Chin did not wear double furred garments.

For an account of **晉文公**, *see* **Mayers**, No. 848.

所祿服貴四	所韋貼王三	婦何衣二	世不衣一
傷山訶妃	刺固花氏	勸由不	稱肯履
之子之	之鈿之	桓得經	堯更不
爪爲乳	劍被眉	冲故新	帝爲敝

1.—“Unless his clothes and shoes were worn he was unwilling to change them,” such was the praise of after generations for Yao.

See 史記, 堯帝本紀.

2.—“If clothes have not passed through the new stage, how can they become old?”—thus Huan Chung was persuaded by his wife.

桓冲 of 晉 had an objection to wearing new clothes and refused to do so until persuaded as in the text by his wife.

3.—The eyebrow of Wang Shih, having been wounded by the sword of Wei Ku, was covered by an ornament of gold.

For an account of Wei Ku *see* Mayers, No. 838 and ante, page 127, No. 2.

Wei Ku had been told by the old man of the moon that he was fated to marry the daughter of a woman who sold vegetables. Next day he saw the woman carrying an ugly child in her arms, so he hired an assassin to murder the child. The assassin tried to kill the infant, but, missing his blow, only left a scar on the eyebrow. The girl was ultimately married to Wei Ku, who, noticing an ornament over her eyebrow, enquired the reason, and found out that she was the girl whom he had tried to get killed.

4.—Kwei Fei wore (a covering called) Ho-tzũ on her breast, because it had been scratched by Luh Shan.

For an account of 楊貴妃 *see* Mayers, No. 887.

神	淵	葛	四	主	叔	緩	三	衣	妻	王	二	被	弟	姜	一
仙	明	巾		將	子	帶			寒	章			每	氏	
	真	野			乃	輕			夜	未			宵	翕	
	陸	服			斯	裘			臥	遇			同	和	
	地	陶			文	羊			牛	夫			大	兄	

1.—The Chiang family lived in such harmony that the brothers every night shared the same large coverlet.

See 後漢書 and ante, page 86, No. 3.

2.—Before Wang Chang had succeeded in life, he and his wife had to sleep during the cold night under an ox's coverlet.

See 漢書.

Wang Chang, who became 京兆尹, in the time of 成帝 (B.C. 32-6) of the Han dynasty, was once reduced to such straits that he and his wife had to sleep under an ox's coverlet.

3.—“With loose girdle and light furs”—Yang Shuh-tzū was the gentlemanly commander.

See 晉書.

Yang Shuh-tzū (A.D. 278), *see* Mayers, No. 885, was a famous commander, who never wore armour when with the army, but wandered about “with loose girdle and light furs,” attended by no more than ten followers.

4.—“With dolichos turban and rustic garb”—T'ao Yüan-ming was indeed a mundane (dry land) genius.

See 晉書.

For an account of T'ao Yüan-Ming *see* Mayers, No. 715.

超 志 不 緼 災 身 不 服 雖 一
 歟 獨 恥 袍 也 之 衷 之 然

1.—Although it is a personal calamity to have inappropriate clothing, still it is only the man of superior mind who is not ashamed (when dressed) in a robe quilted with hemp.

See 左傳 Legge, pages 190 and 193, and 論語 Legge page 89.

CHAPTER XXIII.

事。	好	五	白	四	御	三	太	羹	二	腐	甘	一
	酒		米		食		牢	藜		腸	脆	
	曰		曰		曰		之	含		之	肥	
	青		玉		珍		滋。	糗。		藥。	膿。	
	州		粒。		饅。			難			命	
	從							語			曰	

食 飲

FOOD AND DRINK.

1.—Sweet delicacies and rich viands are called “medicine to ruin the stomach.”

An expression used by 枚乘 when remonstrating with the heir-apparent of the Prince of Ch’u. See 漢書 and 文選:

2.—Those who make soup of thistles and munch dry crusts are little qualified to discuss the savour of a stalled ox.

See 王褒, 賢臣頌 in 文選.

3.—Imperial food is called “pearl viands.”

4.—White rice is called “grains of gem.”

5.—Good liquor is called “the Ch’ing Chou magistrate.”

An expression used by an officer of 桓溫. In Ch’ing Chou there was a district called 齊; good wine goes down straight to the navel (臍).

七	六	五	四	三	二	一
葡萄綠。珍珠紅。悉是香膠。	竹葉青。狀元紅。俱爲美酒。	欸客甚薄。曰脫粟相留。	待人禮衰。曰醴酒不設。	龍團雀舌。盡是香茗。	魯酒茅柴。皆爲薄酒。	次酒曰平原督郵。

1.—Inferior liquor is called “P'ing Yüan post—master.”

In P'ing Yüan there was a district called 鬲; bad wine stops at the midriff (鬲).

2.—“The liquor of Lu” and “rush-fuel”—both mean poor liquor.

3.—“Dragon roll” and “bird’s tongue” are both fragrant tea.

4.—To treat a man with incivility is expressed by “not setting out the sweet wine.”

See ante, page 118, No. 3.

5.—To entertain a guest very shabbily is expressed by “inviting him to undressed rice.”

See 國語 which says 晏子 used to live on undressed rice.

6.—“Bamboo leaf green” and “senior wrangler red”—both mean rich liquor.

7.—“Grape-green” and “pearl red” are both fragrant liquors.

餓。	塵六	馨。	太五	腰。	米四	草。	茶三	嗜	兩二	溺五
飯		羹		曰		曰		乎	腋	於
塗		立		白		酪		茶。	生	酒。
羹。		酒。		粲。		奴。			風。	醒。
焉		亦		又		又			盧	劉
能		可		曰		曰			全	伶
充		薦		長		瑞			偏	獨

1.—“Just five gallons more to cure the blues” expressed how absolutely Liu Ling was given up to drink.

See 晉書.

For an account of Liu Ling *see* Mayers, No. 411 and “The Genius of Wine”—a piece written by him—in Giles’ “Gems of Chinese Literature.”

2.—“A stirring of air under the arm-pits” described the excessive devotion of Lu T’ung to tea.

Lu T’ung, of the T’ang dynasty, after drinking seven bowls of tea, experienced a stirring of air under the arm-pits and felt like flying to heaven.

3.—Tea is called “the servant of milk” and also “the shrub of luck.”

The former expression was used by 王肅 (*see* Mayers, No. 820); the latter occurs in the poetry of 杜牧 (*see* Mayers, No. 881).

4.—Rice is called “white food” and also “long waist.”

5.—“Grand soup” and “the dark liquor” may even be offered as the savour of sacrifice.

See 禮記 Legge, Vol. II., page 96.

6.—“How can dust for rice and mud for soup ever satisfy hunger?”

An expression used by 韓非子.

抽薪。	揚湯止沸。不如去火。	六	結網。	臨淵羨魚。不如退而	五	僧謂雞爲穿籬菜。	四	僧謂魚爲水梭花。	三	腐乃淮南所爲。	二	酒係杜康所造。	一
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1.—Spirits were first made by Tu K'ang.

See Mayers, No. 682.

2.—Bean curd was invented by (the Prince) of Wei Nan.

For an account of 劉安 (淮南王) *see* Mayers, No. 412.

3.—Fish are called by Buddhists "the water shuttle flowers."

See 蘇東坡 志林.

4.—Fowls are called by Buddhists "the vegetables that break through the hedges."

See 蘇東坡 志林.

5.—Going down to the deep and longing for fish is not so wise as going back and preparing the net.

From the 天人策 by 董仲舒 of the Han dynasty.

6.—Stirring the soup to stop the boiling is not so good as reducing the fire and removing the fuel.

See 後漢書: 董卓傳.

一 羔酒自勞。田家之
 樂。舍哺鼓腹。盛世之
 風。人貪食曰徒餉啜。
 四 食不敬曰嗟來食。
 五 多食不厭。謂之饕
 餐之徒。
 六 見食垂涎。謂有欲
 炙之色。

1.—“Treating themselves to lamb and liquor” is the joy of the farmers.

See 報孫會宗書 by 楊惲 of the Han dynasty.

2.—“Having the mouth full and drumming the stomach”—a sign of a prosperous age.

See ante, page 23, No. 2.

The rustic there referred to had his mouth full and drummed on his stomach.

3.—To be solely intent on eating is expressed by “only for the food and drink.”

See Mencius, Legge, page 188.

4.—To offer food discourteously is expressed by “Poor man! come and eat.”

See 禮記 Legge, Vol. I., page 195.

5.—He who eats much without being satisfied is called “a son of gluttony.”

See 左傳 Legge, page 280.

6.—When one’s mouth waters at the sight of food he is said “to look as if he wanted roast.”

See 晉書.

顧榮, when feasting with some friends, noticed one of the waiters, who was bringing on the course of roast, looking longingly at it as if he wished to taste it, so he gave him his share to eat. The waiter afterwards saved him when he was in difficulties.

一 未獲同食曰向隅。
 二 謝人賜食曰飽德。
 三 安步可以當車。晚
 四 食可以當肉。
 五 飲飽食貧難。曰半菽
 六 厚恩圖報。曰每飯
 七 謝擾人。曰兵厨之

1.—Not having a messmate is expressed by “being in a corner.”

2.—When one thanks another for a gift of food he says “I am filled with your kindness.”

See 詩經 Legge, page 475.

3.—To walk leisurely on foot is as good as (going about) in a chariot and to eat late (when hungry) is as good as having rich food.

See 戰國策.

4.—When one is hard pressed for food and drink it is said, “my hunger cannot be satisfied with a mixture of half peas.”

From the 史記, 項羽本紀.

5.—Striving to requite great kindness is expressed by “not forgetting it for a single meal.”

See 漢書.

An expression used by the Emperor 文帝 (B.C. 179-156) with regard to 李齊, General of the state of 趙.

6.—Returning thanks for troubling one (in the matter of a feast) is expressed by “troubling one in the matter of the soldiers’ cook house.”

See 晉書.

元藉 of the 晉 dynasty, having heard that the cook house of the infantry had stored in it a quantity of wine, begged that he might be appointed controller of it.

一 謙待薄。曰草具之陳。
 二 白飯青芻。待僕馬之
 厚。三 炊金爨玉。謝欸客之
 隆。四 家貧待客。但知抹月
 披風。五 冬月邀賓。乃曰敲冰
 煮茗。六 君側元臣。若作酒醴
 之麴。

1.—For speaking modestly of one's entertainment as if it were poor one says "a spread of straw dishes."

An expression from the **史記 漢高祖本紀 草具** as opposed to **大牢具**.

2.—"White rice and green grass" (signifies) to treat kindly servant and beast.

See **杜甫 贈竇侍郎詩**.

3.—"Cooked with gold and gems" is an expression of thanks for a splendid entertaining of guests.

See **唐書** said by **駱賓王**.

4.—If a poor family entertains guests, its only resource is, "to pass its hands across the moon and to clutch at the wind."

An expression from the poems of **蘇東坡**, meaning that a poor family has nothing substantial to offer.

5.—To invite guests in the winter months is expressed by "breaking the ice and making tea."

Found in a collection of sayings called **六帖** originated by **白居易** of the T'ang dynasty.

6.—A great officer by the side of a prince is like the yeast and malt used to make sweet spirits.

See **書經** Legge, page 260.

逸	部	畢	四	乎	邱	憂	三	於	陳	宰	二	之	若	朝	一
興	而	卓		漢	嫂	羹		父	平	肉		鹽	作	中	
太	盜	爲		高	心	示		老	見	甚		梅	和	冢	
豪	酒	吏			厭	盡			重	均			羹	宰	

1.—The favourite minister at court is like the salt and prunes in making the well-seasoned soup.

See 書經 Legge, page 260.

2.—By his very fair division of the meat Ch'ên P'ing gained the esteem of the elders.

Ch'ên Ping (*see* Mayers, No. 102), when praised for the just manner in which he dealt with the meat, declared that, if he had the empire to deal with, he would act in the same equitable manner.

3.—Ch'iu Sao, being displeased with Kao (Tsu) of the Han dynasty, tapped on the soup bowl to show that the soup was finished.

See 漢書.

Kao Tsu, founder of the Han dynasty, went to the house of his sister-in-law with some guests. His sister-in-law, being annoyed, tapped the soup bowl as if it were empty, on which the guests departed. Kao Tsu was very wrath on discovering this to be merely a ruse, and, when he ascended the throne, created his sister-in-law's son 顏羹侯 (marquis of soup-craft).

4.—Pi Cho, when an officer of the Board of Civil Office, stole wine—he was too bold in his hilarity.

See 晉書.

Pi Cho was a famous wine bibber of the Chin dynasty. Hearing that a neighbouring official had a very fine bin of wine, he erept into his cellar, and there drank till he fell down intoxicated, in which position he was discovered by the custodian of the cellar.

漱	隱	四	多	謂	酒	三	警	謂	懲	二	戰	卒	越	一
石	逸		餐	人	囊		後	人	羹		氣	而	王	
枕	之		少	飯				懲	吹		百	投	愛	
流	士		學	袋				前	羹		倍	醪	士	

1.—The prince of Yueh so loved his soldiers that he threw the wine (into the stream), whereby their martial ardour was increased a hundredfold.

See 黃石公記

The prince of Yueh, 勾踐 (see Mayers, No. 276), when engaged in operations against 吳, was presented with some wine, which, being insufficient to distribute throughout the army, he threw into the river so that everyone might have the semblance of a taste. In this way he won the hearts of the soldiers, who were ready to die for him.

2.—“Being warned by the (hot) soup to blow on the leeks” means to utilise past experience for future guidance (to be fore-warned is to be fore-armed).

From the 楚詞.

3.—“A wine sack and a rice bag” is an expression for a man of little learning and large appetite.

See 荊湖近事.

Originally applied to one 馬, who set himself up as prince of 楚, at the end of the T'ang dynasty.

4.—The retired scholar rinses his mouth with stones and makes the water his pillow.

See 晉書.

孫楚 *alias* 子荆, of the Chin dynasty, when young, desired to live as a retired scholar, and wished to say that he purposed making the rock his pillow and the mountain stream his drink. He, however, transposed his words as in the text, on which his friend 王武子 asked him how, in banter, to which he replied that he intended to rinse his mouth with stones in order to sharpen his teeth and to make a pillow of the waters in order to cleanse his ears.

粥。斷。淹。苦。三。林。酒。紂。昏。二。枕。夫。沉。一
 羹。醢。惟。學。池。胡。庸。麩。藉。酒
 畫。有。仲。肉。爲。桀。糟。之

1.—A man sunk in drunkenness is spoken of as “lying on dregs and reposing on yeast.”

For 沉酒 *see* 書經 Legge, page 284; for the other phrase *see* 酒德頌 by 劉伶 of the 晉 dynasty.

2.—Why did the misguided and low Chieh and Chou make lakes of wine and forests of flesh.

See 史記.

For an account of Chieh *see* Mayers, No. 259, and of Chou *see* Mayers, No. 71. These two tyrants were famous for their cruelty and reckless debauchery. Chieh built a palace for his consort and, in the park which surrounded it, made a lake of wine at which one thousand men drank at the sound of a drum, while the trees were hung with dried flesh and forests of flesh were piled up.

3.—Laboriously studious Chung Yen divided the leeks and apportioned the congee.

For an account of 范仲淹 *see* Mayers, No. 124.

He was a famous scholar and statesman who raised himself from a very humble position to the highest offices of the state.

CHAPTER XXIV.

五	四	三	二	一
砮	魚	故	乾	山
砮	目	玉	坤	川
焉	豈	足	之	之
能	可	以	瑞	精
亂	混	火	氣	英
玉	珠	災	恒	每
			結	洩
			爲	爲

寶 珍

PRECIOUS THINGS.

1.—The quintessence of the hills and streams from time to time leaks out and turns into what is most precious.

2.—The propitious air of heaven and earth is always condensing into rare gems.

3.—Therefore jade is sufficient to preserve the fine grain, and pearls can ward off the calamity of fire.

See 國語 (楚語).

4.—How can fishes' eyes be confounded with pearls?

See 李太白, 鳴樂哥.

The 廣州記 states that when the whale (鯨魚) dies, its eyes are changed into pearls (明月珠).

5.—How can the green stone be confused with jade?

See 戰國策, 魏文侯曰, 白骨疑象, 武夫類玉.

The 砮砮 was a stone resembling jade.

一黃金生於麗水。
 二銀出自朱提。
 三曰孔方。曰家兄。俱爲
 錢號。
 四曰青蚨。曰鵝眼。亦是
 錢名。
 五可貴者明月夜光之
 珠。
 六可珍者璠璣琬琰之
 玉。

1.—Gold is produced in Li Shui.

麗水 is a river in the neighbourhood of 南荆.

2.—Silver is obtained from Shu Shih.

朱提 is in 叙州府 in 四川.

3.—The expressions “square hole” and “own brother” are both titles for cash.

See the 錢神論 by 魯褒 of the Chin dynasty.

4.—“Green insect” and “goose eye” are also names of money.

Cash daubed with the blood of the 蚨 insect and of its young were said to return to their owner (see 搜神記). 鵝眼 was a kind of cash cast in the reign of 廢帝 (A.D. 465), Sung dynasty (House of Liu).

5.—“The moon bright” and “night brilliant” pearls are to be prized.

The 南越志 says that the former were produced from the sea, and the latter according to the 魏畧 in Ch'in.

6.—“Cats eyes” and “rounded and pointed maces” of jade are to be held precious.

For the former see 逸論語; and for the latter see 書經 Legge, page 554.

珠。鮫	五	重	和	四	能	惠	三	和	爲	楚	二	巾	爲	宋	一
人		連	氏		照	王		之	石	王		之	玉	人	
泣		城。	之		乘。	之		足。	兩	以		中。	什	以	
淚		璧。			珠。				朋	璞			襲	燕	
成		價			光				卞	玉			緹	石	

1.—A man of Sung mistook the stone of Yen for jade and wrapped it up in the folds of a napkin.

See 說苑.

A story is told of a man of Sung who mistook a Yen stone for a jade stone, and, though laughed at by a man of Chou, only hid it away the more carefully,

2.—The rulers of Ch'u, taking an unwrought gem for a stone, twice maimed the feet of Pien Ho.

For an account of Pien Ho *see* Mayers, No. 551. He presented a block of jadestone, which he found in the mountains of 荆山, to two successive sovereigns, who each ordered that he should lose a foot for trying to impose upon them. A third emperor had his stone tested and found it was a genuine jadestone which he named 和氏之璧. The above story has given rise to the saying 有眼不識荆山玉.

3.—King Wei's pearls were brilliant enough to illuminate (twelve) carriages.

See 史記.

4.—The gem of Ho was worth (fifteen) cities.

See ante, No. 2.

5.—The mermaid wept tears that became pearls.

See 博物志.

The mermaid was entertained hospitably when in the upper world by a certain person, and, in order to show some return, wept into a vessel, her tears being turned into precious stones.

婦。於。雍。六。握。真。五。加。王。四。儒。三。賢。二。宋。一。
 藍。伯。多。瑜。儒。抱。璧。者。聘。爲。乃。人。
 田。緣。道。賢。席。國。削。
 而。種。懷。束。上。家。玉。
 得。玉。瑾。帛。之。之。爲。
 美。楮。

1.—The man of Sung by scraping made jade into mulberry leaves.

See 列子.

The process required three years to make one leaf. Lieh-tzū remarks that, if all leafy things required the same amount of time to develop their leaves, the number of such things would indeed be few!

2.—The man of virtue is the jewel of the state.

3.—The scholar is the precious gem on the mat.

See 禮記 Legge, Vol. II., page 403.

“The scholar has a precious gem placed on its mat, with
 “ which he is waiting to receive an invitation
 “ (from some ruler).”

4.—A true ruler in inviting a man of virtue sends a roll of silk with a gem in addition.

See 史記.

Thus did 惠王 of 梁 treat 淳于髡; and the Emperor 武, of the Han dynasty, the octogenarian 申公.

5.—A true scholar embraces truth as he would cherish the Chin and hold to the Yü (stones).

See 史記 屈原傳.

The Chin and the Yü are the finest kinds of jade.

6.—Yung Poh, so powerful was his destiny, planted gems in Lan T'ien and got a fair wife.

See ante, page 131, No. 3.

使相五	俾孟四	舞纏三	財剖二	遇璜太一
秦如	合嘗	而頭	而腹	文於公
廷勇	浦廉	更用	不藏	王。渭奇
歸忠。	還潔。	助錦。	愛珠。	水遇。
璧能	珠克	嬌助	命愛	而釣

1.—By a remarkable concatenation of events T'ai Kung, while fishing, hooked a gem in the Wei water and met Wên Wang.

For account of **太公** *alias* **姜子牙** *see* Mayers, No. 257.

2.—He who cut open his stomach to hide the pearl loved mammon more than his life.

See **唐書**.

太宗 of the T'ang dynasty (A.D. 627-650), when warning his ministers against covetousness and licentiousness, said that they who acted thus were as worthy of ridicule as the man **賈胡**, who opened his stomach to hide the pearl.

3.—The embroidery to adorn the head helps the dancing and also the good looks.

In former times pieces of embroidery were presented to maidens who danced well.

4.—Mêng Shang was so upright and pure as to cause the pearls to return to Ho Pu.

For an account of Mêng Sh'ang *see* Mayers, No. 490. When appointed governor of **合浦**, the pearl fishery of that place was valueless owing to the disappearance of the pearl mussels; but, owing to his virtuous rule, the mussels returned and the pearl fishery flourished once more.

5.—Hsiang Ju was so brave and faithful that he was able to induce the court of Ch'in to return the gem.

For an account of Lin Hsiang-ju *see* Mayers, No. 393.

神。	可。	廣三	傳。	庫。	蝶。	金二	事。	宮。	燕。	玉一
以。	錢。		之。	舞。	錢。		之。	飛。	飛。	釵。
通。	固。		奇。	唐。	成。		異。	漢。	漢。	作。

1.—The turning of the jade hair-pin into a swallow was the wonder of the palace of Han.

See 漢書.

In the reign of 武帝 (B.C. 140-86) of the Han dynasty, two female spirits presented the Emperor with a jade swallow hair-pin. In the reign of Ch'êng Ti 成帝 (B.C. 32-6), this hair-pin was presented to 趙婕妤 (see Mayers, No. 41). Some one in the palace, wishing to break the hair-pin in pieces, opened the casket containing it, on which a swallow flew out.

2.—Gold coins turning into fluttering butterflies was the wonderful tradition of the Treasury of T'ang.

See 唐書.

In the time of the Emperor 穆宗 (A.D. 821-825), of the T'ang dynasty, a number of butterflies settled on some prunes growing near the palace. The Emperor having given orders for their capture, they were found to be gold coins of the Imperial Treasury.

3.—Much money can even move the gods.

A story is told of a magistrate of the T'ang dynasty, named 張延賞, with regard to a certain case which had long remained undecided. Having determined to settle it, he ascended his bench where he found a card on which was written: "30,000 string of cash will be given if this case is not enquired into." The magistrate nevertheless determined to push on the enquiry. But next day he found a card offering 100,000 string of cash to hush up the case, and reasoning that such an amount could move the gods, and influence any affair, he deemed it advisable to stop proceedings lest trouble might come to him.

鎔	貪	五	石	賢	四	買	不	三	拋	以	二	笑	營	一
必	吝		俱	否		櫝	知		磚	小			利	
算。	無		焚。	罹		還	所		引	致			乃	
	厭。			害。		珠。	貴。		玉。	大。			爲	
	雖			如			謂			謂			鬼	
	銖			玉			之			之			所	

1.—Striving for gain causes the devil to laugh.

劉伯龍 of the Sung dynasty (House of Liu), though occupying a high position, was exceedingly poor. While meditating how to make ten per cent profit, he heard a demon by his side clap his hands and laugh loudly. On this he sighed and, having decided that he was fated to be poor since even the demon laughed at him, desisted in his striving for the large percentage.

2.—To get much out of little is expressed by “casting away a brick and attracting a jadestone.”

(Compare the German saying “throwing a sausage to catch a ham,” and the saying “throwing a sprat to catch a whale.”)

3.—Not recognising the value of a thing is expressed by “buying the casket and returning the pearls.”

See **韓非子**.

A man of **楚**, who was a pearl seller, made a casket and adorned it with pearls. A man of **鄭**, who only perceived the beauty of the casket but did not recognise the value of the pearls, bought the former and returned the latter.

4.—The good and evil involved in harm are like gems and stones being burned together.

See **書經** Legge, page 168.

5.—Greed and stinginess that are never satisfied take account of even the last farthing.

See **阿房宮賦** by **杜牧**.

多畏自視不秦二 銅惡人買以崔一
金其言叔敢嫂 臭其皆官錢烈

1.—Ts'ui Lieh, who bought official position with money, was hated by all as “stinking of brass.”

See 漢書.

Ts'ui Lieh bought office during the reign of 靈帝 (A.D. 168-190) of the Han dynasty. Being anxious to know what the world thought of him, he asked his son 鈞 how men spoke of him. His son replied that he had not heard much in praise of him, but he had heard disgust expressed at his “stinking of brass.”

2.—The sister-in-law of (Su) Ch'in dared not look at her brother-in-law, declaring that she was awed by his vast wealth.

See 戰國策.

The person referred to was the sister-in-law of 蘇秦 (*see* Mayers, No. 626) who was one of the most famous political adventurers of his time. Having failed in his political intrigues at the court of the ruler of Ch'in, he returned home, and was received most coldly, his wife refusing to weave and his sister to cook, and his parents refraining from even speaking to him. When he was afterwards more successful at the court of the ruler of Chao and met with high favours, being ennobled as 武安君, the treatment he received from his family changed with his fortunes, his once refractory sister-in-law doing obeisance before him. On asking her the reason for the change in her conduct, she replied that she was awed by his exalted rank and great riches.

貪	唐	四	知	漢	三	乃	仲	二	乃	熊	一
而	太		而	楊		雨	儒		雨	袞	
賜	宗		辭	震		金	家		錢	父	
絹。	因		金。	畏		濟	窘。		助	亡。	
	懲			四		貧。	天		葬。	天	

1.—Hsiung Kun's father having died, heaven rained money to help him with the burial.

See 唐書, 熊袞傳.

Hsiung Kun, an upright official of the T'ang dynasty, was so poor when his father died that he could not afford the expenses of burial, until heaven came to his relief by raining money.

2.—Chung Yü's family being in distress, heaven rained gold to relieve their poverty.

翁仲儒 a poor scholar living at 渭川, was one day suddenly enriched by the heavens raining gold.

3.—Yang Chên of the Han dynasty feared the four who knew and therefore refused the gold.

See 漢書.

For an account of Yang Chên *see* Mayers No. 880.

The four who knew were Heaven, earth, the donor, and himself.

4.—T'ai Tsung of the T'ang dynasty presented silk to rebuke the greedy official.

See 唐書.

Instead of punishing his general 長孫順德 for receiving a bribe of silk, T'ai Tsung showed contempt for his conduct by giving him silk. The general was so put to shame that he became an honest man.

無	金	然	三	堵	謂	不	王	二	方	以	錢	晉	一
顏。	盡。	而		物。	錢	言	夷		兄。	錢	神	魯	
	壯	床			爲	錢	甫			爲	論	褒	
	士	頭			阿	乃	口			孔	嘗	作	

1.—Lu Pao of Chin wrote the discourse on the spirit of money (錢神論), in which he called money “square hole” and “elder brother.”

See ante, page 279, No. 3.

魯褒 Lu Pao's discourse is given in his biography in the 晉書.

2.—Wang I-pu would not utter with his mouth the word “cash,” but called cash “this stuff.”

See 晉書.

Wang I-pu of Chin was so disgusted with his wife's habit of hoarding money that he refused to name the thing. His wife, to provoke him, made a pile of cash to put by his bedside so that he could not get past it. When he awoke he called out to the maid-servant, “Take this stuff away.”

3.—Still when the money at the head of the bed is exhausted, the strong man is put out of countenance.

The words 床頭黃金盡, 壯士無顏色, occur in verses entitled “The Traveller's Hardship” (行路難), ascribed to 張儉 or to Chang Chi (張籍) of the T'ang dynasty.

財。不。生。璧。可。夫。但。二。羞。院。錢。囊。一。
 需。孰。人。懷。不。匹。澀。郎。空。內。

1.—When the purse was empty of money Mr. Yüan was ashamed of its shabbiness.

The story is told, in the commentary, of 阮孚, of the Chin dynasty, that he kept one cash in his purse, because he said, he feared it might be ashamed of the incongruity of having nothing in it. The cash was intended to keep the place open, so to speak. The story, however is not found in any biography of Yüan. The words are probably original in the poem of Tu Pu called 空囊詩—囊空恐羞澀, 留得一錢看. 羞澀 seems to mean shame on account of incongruity or unreality.

2.—Though a man should not keep a jewel, what man that is born does not need money?

See 左傳 Legge, pages 54 and 55.

“There was a proverb in Chow: A man may have no crime:

“that he keeps his *pih* is his crime”:—

周諺有之、匹夫無罪、懷璧其罪。

CHAPTER XXV.

禹	洛	四	羲	龍	三	繩	蒼	二	事	上	一
因	龜		因	馬			頡			古	
列	呈		畫	負			制			結	
九	瑞		八	圖			字			繩	
疇	大		卦	伏			代			記	

作 制

INVENTIONS.

1.—In high antiquity cords were knotted to record events.

See 易經 Legge, page 385.

2.—Tsang Chieh invented characters to take the place of cords.

蒼頡 *see* 淮南子 and Mayers, No. 756.

3.—The dragon-horse carried the map, and Fu-chi thereupon drew the eight diagrams.

龍馬負圖 *see* 論語 Legge, page 83 and 禮記 Legge, Vol. I., page 392.

八卦 *see* 易經 Legge, Introduction, page 14. Text, page 374.

4.—The tortoise of the River Lo exhibited lucky signs and the Great Yü therefrom arranged the nine divisions.

洛出書 *see* 易經 Legge, page 374.

龜 *see* commentary of 孔安國 on 詩經; 洪範 *see* 書經 Legge, page 320. 九疇 *Ib.*, page 323.

贍 民 用。	七 伏 羲 氏 造 網 罟。 教 佃 漁 以	六 權 量 衡 度。 亦 軒 轅 之 立 規。	五 甲 冑 舟 車。 係 軒 轅 之 創 始。	四 律 呂 造 自 伶 倫。	三 算 數 作 於 隸 首。	二 甲 子 乃 大 撓 所 作。	一 歷 日 是 容 成 所 爲。
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1.—The calendar was made by Yung-ch'êng.

For 容成 *see* Mayers, No. 225.

2.—The cycle characters were invented by Ta-nao.

For 大撓 minister of 黃帝, *see* Mayers, No. 225.

3.—Arithmetic was invented by Li Shou.

For 隸首 *see* Mayers, No. 225.

4.—The musical notes were made by Ling-lun.

For 伶倫 *see* Mayers, No. 225.

5.—Armour (*lit* cuirasses and helmets), ships, and carriages were first made by Hsien-Yüan.

軒轅 a title of 黃帝 (*see* Mayers, No. 225), with reference to a hill near which he dwelt.

6.—Steel-yards and measures of capacity, scales, and measures of length were standards also first established by Hsien-Yüan.

7.—Fu Hsi made different kinds of nets and taught hunting and fishing to supply the people's wants.

See 易經 Legge, page 383.

后	七	神	六	桑	五	冠	四	造	三	興	二	稅	唐	一
稷	播	農	嘗	麻	蠶	冕	衣	琴	瑟	貿	易	田	太	宗
百	穀	百	草	績	自	裳	至	教	嫁	製	耒	糧	造	冊
粒	食	醫	藥	元	妃	黃	帝	乃	是	耜	皆		籍	編
有	賴	有	方	而	始	而	始	伏	義	由	炎		里	甲
				興		備				帝			以	

1.—T'ai-tsung of the Tang dynasty instituted registers for registering villages and tithings for land taxation.

See 唐史.

2.—The origin of trade (barter) and the making of plough-shares and handles were derived from Yen-ti.

Yen-ti, a title of 神農, as he "reigned by the influence of the element fire."

See Mayers, No. 609; and 易經 Legge, page 383.

3.—The making of lyres and harps and the institution of marriage were derived from Fu Hsi.

4.—Hats and caps and upper and lower garments were first prepared in the time of Hwang-ti.

5.—The use of mulberry trees, hemp, silkworms, and spinning was first promoted by the Empress (of Hwang-ti).

6.—Shên-nung tasted many hundred herbs, whence arose the remedies of medicine.

For 神農 *see* Mayers, No. 609.

7.—Hou-chi sowed all kinds of grain, whence came the support of grain-food.

See 易經 Legge, page 44.

For 后稷 *see* Mayers, No. 223.

是 其 遺 制。	五 周 公 作 指 南 車。 羅 盤	寺 觀 於 中 朝。	四 漢 明 尊 崇 佛 教。 始 立	鏞 鐘 於 郊 廟。	三 夏 禹 欲 通 神 祇。 因 鑄	室 始 創。	二 有 巢 氏 構 木 爲 巢。 宮	飪 初 興。	一 燧 人 氏 鑽 木 取 火。 烹
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1.—The Fire Producer bored wood and got fire, from which cooking began.

燧人氏 the Fire Producer is mentioned in the 史記
三皇紀 not the 史記 but some later book.

2.—The Nest Builder fastened pieces of wood together and made nests, and so began houses and palaces.

See ante, page 186, No. 2 and 禮記 Legge, Vol. I., page 396.

3.—Yü of Hsia desired to open communication with the spirits of heaven and earth, and therefore cast large bells in the border temple.

See 山海經.

4.—The Emperor Ming of the Han dynasty honoured and exalted the religion of Buddha and first established monasteries in the Middle Kingdom.

See 漢書.

5.—Chou Kung (the Duke of Chou) made the chariots which pointed South, from which came the invention of the compass.

指南車—See this matter fully discussed in 書經 Legge, page 535, *et seq.*

魏	五	孫	四	長	三	寶	二	始	一
曹		叔		城。	秦	塔。	育	有	錢
丕		通			政	王	王	所	樂
秩		制			防	得	疾	宗。	作
序		立			胡。	因	造		渾
官		朝			特	無	量		天
品。		儀。			築				儀。
					萬				歷
					里				家

1.—Ch'ien Yo made the armillary sphere, from which astronomy derived its origin.

Ch'ien Yo lived in the short Sung dynasty (A.D. 420-477).

The commentary says the instrument mentioned existed long before this, but was lost, like many other things, in the revolution of 秦.

2.—As'ôka became sick and in consequence built numberless precious pagodas.

阿育王 As'ôka—see Eitel's Handbook of Buddhism, page 16.

3.—Chêng of Ch'in, for protection against the northern hordes, specially built the Great Wall.

Chêng was the notorious 秦始皇帝.

4.—Shu-sun Tung established the court-ceremonial.

See 史記.

孫叔通 was a minister of the founder of the Han dynasty.

5.—Ts'ao P'ci of Wei arranged the grades of official rank.

曹丕 flourished at the end of the Han dynasty, see Mayers, No. 766.

趙 宋。	文 章 取 士。 興 於	五	象 戰 鬪。	武 帝 作 象 棋。 以	四	教 丹 朱。	堯 帝 作 圍 棋。 以	三	蕭 何 造 立 律 條。	二	周 公 獨 制 禮 樂。	一
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1.—The Duke of Chou alone instituted ceremonial and made instruments of music.

See 禮記 Legge, Vol. II., page 31. For Chou Kung *see* Mayers, No. 67.

2.—Hsiao Ho was the law-maker.

See 漢書 and for an account of Hsiao Ho *see* Mayers, No. 578.

律條, a concise and lenient system of law framed at the beginning of the Han dynasty by 蕭何 as instructed by the Emperor.

3.—The Emperor Yao invented the Wei Ch'i for the instruction of Tan Chu (his son).

For 丹朱 *see* Mayers, No. 664. For an account of Wei Ch'i, game of war, *see* Giles under 棋.

4.—King Wu invented the Hsiang Ch'i to represent strategy.

See 博物志.

象棋 is a complicated game like chess. For an account of it *see* Giles under 棋.

5.—Essay writing for the selection of officers became the fashion in the Chao Sung dynasty.

See 宋史.

The 趙宋 dynasty lasted from A.D. 960-1278.

皆	凡	六	紙	五	筆	四	馬	資	三	明	梨	二	李	應	一
古	今		乃		乃		光	治		皇	園		唐	制	
聖	人		蔡		蒙		所	通		作	子			以	
之	之		倫		恬		編	鑑		始	弟			詩	
定	利		所		所			是			乃			起	
式	用		爲		造			司			唐			於	

1.—The use of poetry for the same purpose arose in the Li T'ang dynasty.

See 唐書.

The Li T'ang dynasty ruled from A.D. 618-905.

2.—“Disciples of the Pear Garden” (dramatic actors) were first introduced by the Emperor Ming of the T'ang dynasty.

See ante, page 32, No. 1.

3.—“The complete mirror for the aid of Government” was compiled by Ssü-ma Kwang.

司馬光 of the Sung dynasty (*see* Mayers, No. 656) compiled the history named in the text, which is a synopsis of the national histories from the Chou dynasty downwards.

4.—Pens were invented by Mêng T'ien.

蒙恬 *see* Mayers, No. 497.

5.—Paper was the invention of Ts'ai Lun.

Ts'ai Lun (A.D. 89-106), Mayers, No. 750.

6.—The forms of all the useful things of the men of the present time were fixed by the ancient sages.

CHAPTER XXVI.

之 皇 典 三 三 五 儒 博 二 八 士 多 一
 書 五 乃 墳 車 學 學 斗 才 才
 帝 三 五 富 之 儲 之

事 文

LITERARY MATTERS.

1.—The scholar of great ability has talents embracing eight measures.

See 晉書.

謝靈運 said the talents of the empire were made up of ten measures, of which 曹值 *alias* 子建 (see Mayers, No. 7591) possessed eight, leaving two measures to be divided among himself and the rest of the people.

2.—The scholar of wide scholarship has learning sufficient to fill five carts.

The old rhyme says :—

七歲孩童子,
 當今入學初,
 要通今古事,
 須讀五車書.

3.—The San Fèn and Wu Tien are the books of the Three Emperors and the Five Rulers.

The Three Emperors were 伏羲, 神農, 黃帝.

The Five Rulers were 少昊, 顓頊, 帝嚳, 堯, 舜.

The 古三墳 which exists now was an invention of 張商莫 of the Sung dynasty. The 五典 are partly the canons of Yao and Shun and partly Ssü-ma Ch'ien's compilation.

故	二	四	曰	王	易	三	曰	虞	書	二	澤	八
曰	戴		周	周	經		尚	三	經		九	索
戴	曾		易。	公	乃		書。	代	載		州	九
禮。	刪			所	姬		事。	上	上		之	邱。
	禮			繫。	周		故	古	唐		誌。	是
	記。			故	文							八

1.—The Pa So and Chiu Ch'iu are the records of the Eight Marshes and the Nine Provinces.

See 左傳 Legge, pages 639 and 641, and 書經 Legge, page 92.

2.—The Shu Ching (History Classic) contains the affair of the ancient T'ang, Yü, and the three dynasties and is therefore called the Shang Shu (High Antiquity Book).

For an account of the Shu Ching *see* Legge's Classics.

T'ang is said to have reigned from B.C. 2356-2255, and Yü from B.C. 2255-2205.

The Three dynasties were the—夏 (B.C. 2205-1767).—商 (B.C. 1766-1123).—周 (B.C. 1122-250).

3.—The Yih Ching (Book of Changes) was compiled by Wen Wang and Chou Kung of the royal house of Chou surnamed Chi and is therefore called the Chou Yih.

See 易經 Legge, page .

文王 was the posthumous title conferred on 西伯 (*see* Mayers, No. 570).

4.—The two Tai edited the Li Chi (Book of Rites), which is therefore called the "Tai Ritual."

For a full account of the two Tai and their work *see* 禮記 Legge, Introduction, page 7.

縑	五	字	四	字	三	而	孔	二	毛	二	一
緗		之	於	之	於	絕	子		詩	毛	
黃		貶。	斧	褒。	華	筆。	作			曾	
卷。			鉞。		袞。	故	春			註	
總			乃		乃	曰	秋。			詩	
謂			春		春	麟	因			經。	
經			秋		秋	經。	獲			故	
書。			一		一		麟			曰	

1.—The two Mao wrote a commentary on the Shih Ching (Book of Odes) which is therefore called the Mao Shih (Mao's Edition of the Book of Odes).

See 詩經 Legge Introduction.

2.—Confucius made the Ch'un Ch'iu (Spring and Autumn Annals). Because he stopped writing it when a unicorn was caught, it is called the Lin Ching (Unicorn Classic).

3.—More glorious than the gorgeous imperial robes is one word of praise in the Spring and Autumn Annals.

See 穀梁傳序文.

一字之褒、寵喻華袞之贈、片言之貶、辱過市朝之撻、

4.—More terrible than battle-axe is one word of censure in the Spring and Autumn Annals.

See 穀梁傳序文.

5.—“Variegated silk covers” and the “yellow scrolls” are general names for the classics.

文 學 之 卑。	雕 蟲 小 技。 自 謙	四	之 之 字 法。	鐵 畫 銀 鉤。 王 羲	三	白 之 文 章。	錦 心 繡 口。 李 太	二	簡 札。	雁 帛 鸞 箋。 通 稱	一
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1.—“Goose (carried) silk” and “Phoenix (letter) paper” are universal names for letters.

雁帛, so called from a popular legend regarding 蘇武 (see *Mayers*, No. 628). It is said that when he was detained among the 匈奴, he contrived to send a message to the Emperor 武帝 by attaching a letter to the leg of a wild goose, which was shot by the Emperor, who thus became aware of Su's captivity and took steps to effect his release.

“Phoenix paper” so called from a picture of a phoenix being drawn on it.

2.—“An embroidered heart and a variegated mouth” (refers to the) literary style of Li T'ai-po.

For an account of Li T'ai-po, the most famous of Chinese poets see *Mayers*, No. 361.

3.—“Iron strokes and silver hooks” (refers to the) penmanship of Wang Hsi-chih.

For an account of Wang Hsi-chih, who excelled in the style of writing called 行書 and 草書. See *Mayers* No. 796.

4.—“The small art of the wood-weevil” (tiao ch'ung)—a self-depreciatory expression for one's own scholarship as if it were poor.

See 楊子 and 李太白, 上韓荊州書.

精稱五	有壁精	美三	刮別進	稱二	之羨倚	一
奇。文鳳	此九通	人	目三德	人	速。人馬	
字樓	神年日	學	相日。日	近	作可	
之手。	悟始面	業	看當士	來	文待。	

1.—“One may wait (the short time) he leans on the horse”—an expression of praise for a person's rapidity in composing.

See 晉書.

袁宏 composed, without stopping his pen, the 露布文, consisting of seven sheets, while leaning on his horse.

2.—In praising a person who has recently advanced in virtue it is said “when he has been absent three days it is necessary to rub one's eyes before recognising him.”

See 三國志.

Said by 呂蒙, when his friend 魯肅 expressed surprise at the change he saw in him.

3.—In praising a person for ripe and thorough scholarship it is said “he faced the wall for nine years before he attained such mysterious intelligence.

A reference to a practice of the Buddhists.

4.—“A Five Phoenix Tower hand”—a term of praise for perfect and wonderful literary style.

See 韓浦 in the ode praising his brother's talents. The “Five Phoenix Tower” was erected by 朱溫, a rebel chief of the Posterior T'ang dynasty, and was famous for the beauty of its structure. The two brothers 韓浦, 韓洎 were both eminent scholars. The latter despised the former and said his compositions were like huts of straw fit only for shelter, while his own were like the Five Phoenix Tower. The former hearing of this sent him the following verses:—

“I have received the different documents sent from your palace, but they are utterly useless to your old brother. They will help to add to and improve the Five Phoenix Tower.”

人	高	五	帝	漢	四	元	羨	三	班	譽	二	才	七
號	仁		號	晁		白	詩		馬	才		之	步
爲	裕		爲	錯			工			高		敏	奇
詩	多		智	多			曰			曰		捷	才
窖	時		囊	智			壓			今			羨
			景				倒			之			天

1.—“The marvellous ability (of making a verse while) seven steps (were being taken)” — a term of praise for the promptitude and rapidity of genius:

See ante, page 85, No. 1.

2.—In praising high talents, the expression used is “A modern Pan and Ma.”

Pan refers to **班固** *see* Mayers, No. 534: Ma, to **司馬遷** *see* Mayers, No. 660.

3.—In praising the work of a poet one says: “It quite upsets Yüan and Po.”

Yüan refers to **元稹**, A.D. 779 to 831, one of the noted poets of the T'ang dynasty (*see* Mayers 961): Po refers to **白居易**, A.D. 772-846 (*see* Mayers, No. 546).

At a literary contest a youth named **楊汝士** made the two poets look pale by the verses he produced, and he then used the expression in the text with regard to his own work.

4.—Ch'ao Ts'o, of the Han dynasty, was a man of great wisdom: so the Emperor Ching called him “a sack of wisdom.”

For Ch'ao Ts'o *see* Mayers, No. 97.

景帝 ruled from B.C. 156-140.

5.—Kao Yen-yü made many poems, so the men of the time called him “a vault of poetry.”

Kao Yen-yü lived in the T'ang dynasty and was famous as a poet.

試 屢 中 之 文。	青 錢 萬 選。 乃 屢	六	和 難 賡 之 韻。	白 雪 陽 春。 是 難	五	至 今 字 仰 鍾 王。	四	自 古 詩 稱 李 杜。	三	譽 髦 乃 稱 美 士。	二	騷 客 卽 是 詩 人。	一
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1.—Sao K'ê (the sorrowful visitor) means a poet.

From the famous poem 離騷, "The Leaving of Sorrow,"
by 屈原, in the 楚辭.

2.—"Famous and eminent" are terms of praise for a fine scholar.

See 詩經 Legge, page 448.

3.—From of old for poetry the palm is given to Li and Tu.

Li refers to 李白, see Mayers, No. 361: Tu to 杜甫, see Mayers, No. 680.

4.—Up to the present day for handwriting we must look up to Chung and Wang.

Chang refers to 鍾繇 and Wang, to 王羲之, see Mayers, No. 796.

5.—"The white snow," "the genial spring" were songs the rhythm of which it was difficult to match or sustain.

Said by 宋玉 (see Mayers, No. 642), a nephew of 屈原, who composed these pieces, which he said not many scholars could match.

6.—"The copper coin selected out of ten thousand" is an expression for one's compositions being passed whenever examined.

Such was the character of the compositions of 張騫 of the T'ang dynasty, who was therefore called 青錢學士.

聲。皆	呻四	弊。是	涉三	之原	遏二	之皆	驚一
讀	唔	多	獵	隙	是雲	雄	言神
書	咕	學	不	曉	歌遶	豪	詞泣
之	啤	之精		音	梁	賦	鬼

1.—“Startling the spirits” and “making the demons weep” are both expressions for vigorous and powerful poetic compositions.

賦詞 irregular metrical styles of composition, something between poetry and prose.

For 泣鬼 *see* 杜甫贈李白詩.

2.—“Staying the clouds and encircling the rafters” refers to the loud and clear notes of a song.

For 遏雲 *see* 列子, where he states that the voice of 秦青 had the effect of staying the clouds.

For 遶梁 *see* 博物志. A female named 韓娥 went to 齊 and sang songs in the street to earn a living. Three days after the departure of the songstress, her notes were still heard among the beams of a building near which she had sung.

3.—“To wade through and run over without thoroughness” is the evil of multifarious learning.

See 漢書.

Said of 賈山, who was said to run over books, as hunters do over a country in search of game.

4.—“I Wu Chan Pi” denote the hum of reading aloud.

For 呻唔 *see* 黃山谷 竹枝歌.

For 咕啤 *see* 禮記 Legge, Vol. II., page 86.

文	文	五	曰	因	四	之	以	三	稱	寸	二	說	連	一
不	章		稽	文		潤	物		簡	楮		多	篇	
加	全		古	得		筆	求		札	尺		文	累	
點	美		之	錢		之	文			素			牘	
	曰		力	乃		資	謂			通			總	

1.—“Page on page and volume on volume”—a general expression for much literature.

See 李諤上書—隋 dynasty.

2.—“An inch of mulberry bark” “a foot of plain silk” are common terms for correspondence.

楮 is a species of mulberry from the bark of which paper is made.

For 尺素 *see* 古樂府 in 文選. Silk was used for writing in ancient times.

3.—Anything given for literary work is expressed by “something with which to moisten the pen.”

See 隋書, 鄭譯傳.

4.—Getting money by literary efforts is expressed by “learning by the power of research into antiquity.”

See 後漢書.

Said by 桓榮 of himself when rewarded by the Emperor 武光 for his literary attainments—a play upon the first words of the 書經—粵若稽古.

5.—A perfectly beautiful piece of literary composition is described by saying “a jot cannot be added to its style.”

See 後漢書.

There the expression is used with regard to 禰衡, who, when requested by 黃祖 to compose something in praise of a parrot, at once wrote a piece which required neither addition nor alteration.

殺青。梓。書三。曳。文。應二。杼。異。文一。
 謂之。成。白。謂之。試。一。曰。章。
 繡。機。奇。

1.—When a literary composition is strikingly original it is said “the loom is of a special class.”

See 北史, 祖瑩傳.

祖瑩, of the Northern Wei dynasty, famous for his literary attainments, used to say:—

文章須自出機杼, 成一家風骨, 何能
 共人同生活也,

“Literature must proceed from oneself making a special loom and shuttle. How can one live sharing his personality and bone and sinew with others?”

2.—To go up for examination and not to write a word is expressed by “leaving a blank” (*lit* drawing the white).

See 唐書.

The Imperial literary examiner 苗晉卿, having placed 張奭 first on the list of candidates for literary honours, the other candidates were much discontented, as they felt they had been unjustly treated, for they knew 張奭 had attained the position through favouritism. The Emperor, 玄宗, hearing of the matter, sent for 張奭 and personally examined him, when he found he was unable to put ink on paper.

3.—A book being completed and engraved on wood is expressed by “removing the green.”

See 後漢書, 吳祐傳.

In ancient times when there was no paper, bamboo slips were used for the purpose. 殺青 refers to applying heat to the bamboo in order to remove the damp from it and then scraping off the green surface.

推 敲。	裁 詩 曰	三	學 膚。	學 自 愧	記 問 之	二	才 短。	才 自 謙	襪 線 之	一
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1.—“Talents like the threads of a stocking”—a self-depreciatory expression for one's ability as if it were stunted.

See 唐書: said by 李白.

The threads in a Chinese stocking are very short, as the stocking is cut out diagonally from the cloth.

2.—“Learning acquired by asking and remembering”—an expression of shame of oneself for superficial learning.

See 禮記 Legge, Vol. II., page 90, where Legge translates “the learning supplied by his memory in conversations.”

3.—Making verses is expressed by “Pushing or knocking.”

See 隋唐嘉話.

賈島 a Buddhist priest, given to making verses, went out riding one day to seek a friend in the capital, and not finding him, improvised the following lines on, the subject:—

鳥宿池邊樹, 僧敲月下門,

At first he wished to use the character 推 “to push” instead of 敲 “to knock,” and whilst wrapped in thought on the subject and gesticulating with his hand as if knocking and pushing, he came into collision with the retinue of the Governor of the City, who happened to be the famous Han Wên Kung, who was then holding office in the capital. 賈島 made his apologies and explained the reason for his absence of mind. Han Wên Kung thought over the matter and recommended him to use the character 敲. From that time verse-making came to be called 推敲.

開	唐	五	焚	秦	四	在	典	三	殊	文	二	曠
科	太		書	始		蘭	籍		月	章		學
取	宗		坑	皇		臺	儲		露	浮		日
士。	好		儒。	無		石	藏。		風	薄。		作
	文。		道。			室。	皆		雲。	何		輟。

1.—Neglected study is expressed by “interrupted application.”

2.—Vague and light literary compositions—wherein do they differ from “the dew in the moon-light or clouds in the wind?”

Used by 李諤.

3.—The collecting and storing of books and records were in the “Lan T'ai” (orchid gallery) and the “Stone Building.”

The 後漢書, 百官志 mentions an official called the 蘭臺令史, whose duty it was to look after public records and the printing of them.

For 石室 see 史記 where the expression 金匱石室 occurs, referring to the golden casket and stone building in which 高祖 of the Han dynasty stored an agreement, which he made with the ministers who had helped to place him on the throne.

4.—Shih Huang of the Chin dynasty, who was destitute of principle, burnt the books and buried the literati in a ditch.

For an account of 始皇帝 and the burning of the books see Mayers, No. 597.

5.—T'ai Tsung of the T'ang dynasty was a lover of literature and started literary examinations for the selection of scholars.

See 唐史.

又	讀	四	又	邪	三	求	潦	二	謂	花	一
曰	書		曰	說		辭	草		文	樣	
藏	曰		左	曰		語	塞		章	不	
修。	肄		道。	異		之	責。		之	同。	
	業。			端。		精。	不		異。	乃	

1.—“Flower-patterns differ”—an expression for difference in literary composition.

盧全, of the T'ang dynasty, when returning from the capital after having failed in his literary examination, entered an inn and heard a weaver singing, and asked him the meaning of his song. The weaver replied he had been formerly employed in the Imperial weaving establishment, but, because the flower-pattern of his work was different from what it had formerly been, he was sent away.

2.—“Negligently and perfunctorily” means not seeking precision of style.

3.—Corrupt discourse is called “heterodoxy” and “left-hand doctrine.”

For 邪說 see Mencius Legge, page 159.

For 異端 see 論語 Legge, page 14, where Legge translates “strange doctrines.”

For 左道 see 禮記 Legge, Vol. I., page 237, where Legge translates “corrupt ways.”

4.—Learning books is expressed by “I Yeh” (learning a profession) and “Ts'ang Hsiu” (quietly improving).

For 肄業 see 左傳 Legge, page 238.

For 藏修 see 禮記 Legge, Vol. II., page 85.

“Therefore a student of talents and virtue pursues his studies withdrawn in college from all besides and devoted to their cultivation”:—

故君子之於學也，藏焉修焉，

明	不	六	洛	競	五	是	美	四	揮	求	三	問	從	二	操	作	一
鏡	嫌		陽	尚		大	高		如	作		難	師		觚	文	
不	問		紙	佳		方	文		椽	文		曰	曰			曰	
疲	難		貴	章		家	曰		筆	曰		執				染	
曰			曰	曰		纔			乞			經				翰	

1.—The composing of literature is called “moistening the pen and grasping the tablets.”

2.—Following a master is called “holding the classics and inquiring about difficulties.”

For 問難 *see* 後漢書, 丁鴻傳.

3.—Asking for a literary composition is called “Begging a flourish of the rafter-like pen.”

See 晉書.

王恂 dreamt that he had been presented with a pen as large as a rafter, which he considered very auspicious.

4.—Praising lofty style one says “This is the style of Great Philosophers.”

See 莊子 Legge, Vol. I., page 375, where the phrase is rendered “the schools of our great System.” Giles, page 201, translates: “those of comprehensive enlightenment.”

5.—When people vie with each other in appreciation of beautiful composition, it is said “the paper is dear at Lo Yang.”

The 三都賦 by 左思 of the Sui dynasty were so much admired that they were copied out by great numbers of people, which caused the price of paper at Lo Yang to rise.

6.—Of one who does not weary of being asked difficulties it is said “the bright mirror does not tire.”

See 晉書.

An expression used by 袁羊 in speaking to 車胤, who was afraid he was wearying 謝安 and 謝石 by his numerous queries.

一稱人書架曰鄴架。二稱人嗜學曰書淫。三白居易生七月。無二字。四唐李賀纔七歲。作高軒過一篇。

1.—A complimentary name for a bookstand is Yeh Chia.

So called from 李泌, Marquis of 鄴, who had collected many books.

2.—A person who thirsts after learning is said to be “mad (*lit* debauched) on books.”

See 晉書, 皇甫謐傳.

He was so devoted to books that he neglected sleep and food on their account.

3.—Po Chü-yi when seven months old could distinguish the two characters Chih and Wu.

For an account of Po Chü-yi *see* Mayers, No. 546.

4.—Li Ho, of the Tang dynasty, when only seven years old, composed the piece Kao Hsien Kuo (The Lofty Chariots Pass).

See 李賀詩注.

The following are the lines of the piece referred to, which was written at the direction of 韓愈 and 皇甫湜 when they went to visit Li Ho to test his talents, as they doubted the rumours they had heard regarding his precocity :—

華裾織翠青如葱，金環壓轡搖玲瓏。
馬蹄隱耳聲隆隆，入門下馬氣如虹。
云是東京才子，文章鉅公，
二十八宿羅心胸，
元精照耀貫當中，
殿前作賦聲摩空，
筆補造化天無功，
龐眉書客感秋蓬，
誰知死草生華風，
我今垂翅附冥鴻，
他日不羞蛇作龍。

乙天校漢三 人光術不二 語宗益開一
 燃祿書劉 之漢學 之宋卷
 黎太於向 爲霍無 要太有

1.—“Open a book and you are profited” were the important words of T'ai Tsung of the Sung dynasty.

See 宋史.

T'ai Tsung (A.D. 976-988), who was devoted to reading, had ordered a work entitled 太平御覽 to be edited in 1,000 volumes, which he wished to read through in a year. 宋琪 remonstrated with him against undertaking such excessive labour, when the Emperor replied as in the text.

2.—“Not having studied he was destitute of skill”—such was the character of Ho Kuang of the Han dynasty.

See 漢書, 霍光傳.

Said by 班固 of 霍光. For an account of the latter *see* Mayers, No. 170.

3.—Liu Hsiang of the Han dynasty edited the books in the Ti'en Lu Ko when T'ai Yi kindled the thistle stick.

Liu Hsiang (B.C. 80-9), *see* Mayers, No. 404, one of the most famous authors of the Han dynasty, was appointed by the Emperor 宣帝 one of the commission of scholars who were employed on a rescension of the classics. It is recorded that one night, while engaged on the work of revision, he was visited by a mystic being, who, by the light of his lighted staff, revealed to Liu Hsiang the mysteries of creation and the evolution of the principles of nature, which are expounded in his work on the Five Elements (五行). The mystic being declared himself to be 太乙精 (the Essence of the Great One).

爲 人 物 志。	之 學。 許 敬 宗 名	李 守 素。 通 姓 氏	四	詞 賦 愈 奇。	楊 雄 夢 吐 白 鳳。	三	文 思 大 進。	江 淹 夢 筆 生 花。	二	後 周。 陶 穀 出 詔。	趙 匡 胤。 代 位 於	一
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1.—Chao K'uang-yin succeeded to the throne of the after Chou when T'ao Ku produced the royal proclamation.

For an account of Chao K'uang-yin (A.D. 917-975) *see* Mayers, No. 47. He was the first Emperor of the 宋 dynasty under the title of 太祖 and reigned from A.D. 960-976. When he was declared Emperor, it was found that T'ao Ku had an imperial proclamation ready drafted announcing the fact.

2.—Chieng Yen dreamt that his pen produced flowers when his literary powers greatly developed.

See 南史, 江淹傳.

A similar dream is also related of 李白 (*see* Mayers, No. 361).

3.—Yang Hsiung dreamt that he disgorged a white phoenix and after that his poetical compositions became more marvellous.

See 西京雜記.

The dream is said to have occurred while Yang Hsiung was engaged in writing the 太玄經.

4.—Li Shou-su was well versed in the learning of surnames (genealogy) and was named by Hsü Ching-tung "the record of mankind."

See 唐書, 李守素傳.

The 佩文韻府 says the name in the text was given to Li by 虞世南 and states that Li was also called 肉譜 (a living family register).

良	涵	五	泰	文	四	咀	三	茹	二	唐	虞	一
玉	養		山	望		英		古		太	世	
精	純		北	尊		嚙		含		宗	南	
金。	粹。		斗。	隆。		華。		今。		號	晰	
	程			韓		總		皆		爲	古	
	明			退		曰		言		行	今	
	道			之		文		學		秘	之	
	如			若		新。		博。		書。	理。	

1.—Yü Shih-nan was well versed in ancient and modern philosophy and was called, "a walking abstruse book" by T'ai Tsung of the T'ang dynasty.

See 唐國朝雜事:

Giles translates "a walking note-book.

2.—"To feed on the ancient and take a mouthful of the modern" denotes extensive learning.

See 皇甫湜撰韓愈墓志.

3.—"To suck the bloom and chew the flower" denotes literary originality.

See 韓愈進學解.

4.—On account of his high and honourable renown in literature Han T'ui-chih was like the T'ai Mountain and Ursa Major.

For an account of Han Yü *alias* T'ui-chih *i.e.* Han Wên Kung, see *Mayers*, No. 158.

5.—Magnanimous and spotless Chêng Ming-tao's character was like fine jade and pure gold.

For Chêng Hao (灝) see *Mayers*, No. 107. He was described as in the text by his brother.

聲。作擲詩辭孫二
金地賦麗綽

玉生隨咳才李一
珠風唾高白

1.—Li Po was of such lofty talent that his cough and spittle became jewels (*lit* pearls and jade) when wafted on the breeze.

See 李白, 妾薄命詩, where the expression occurs :—

幾以蓉自收, 不不却極天、黃漢
時色花、東君上肯疎、愛隨金帝
好、事今西情天、暫長還風屋、寵
他成流、與水回門歇、生咳阿
人、斷昔妾覆車、一妒珠唾嬌、
能腸日意、難雨步深玉、上貯
得草、英各再落地、情寵九之

2.—Sun Ch'o's poetry was so beautiful that when his verses fell to earth they were said to have the ring of gold.

See 晉書, 孫綽傳.

CHAPTER XXVII.

錄	賢	四	比	賓	三	日	日	士	二	日	日	士	一
之	書		之	興		得	釋	人		采	游	人	
號	卽		年	卽		雋	褐	登		芹	泮	入	
	試			大			又	科			又	學	

第 科

LITERARY EXAMINATIONS AND DEGREES.

1.—A scholar taking his first degree is called Yu P'an (wandering on the pool) and Ts'ai Ch'in (plucking the water-cress).

See 詩經 Legge, page 616 and note.

泮 was the water surrounding the college in the fental states (泮宮): 芹 refers to the water-cress growing on it.

2.—A scholar who succeeds at the examination for the second degree is said "to doff the hempen garb" and "to attain to supereminence."

For 釋褐 *see* the piece 解嘲 by 楊雄. It refers to the graduate being allowed to wear the 藍袍.

A person whose talents are superior to 10,000 people is said to be 雋.

3.—"The entertaining of the guests" is the same as the year of the great triennial examination (for the second degree).

See 周禮地官.

4.—"The record of the worthies" is a title for the examination register.

See 周禮.

拾	取	經	四	點	有	文	三	武	鷹	二	文	鹿	一
芥。	青	術		頭。	朱	章		科	揚		榜	鳴	
	紫	旣			衣	入		之	宴。		之	宴。	
	如	明。			以	式。		士。	待		賢。	欸	

1.—At the Lu Ming feast were entertained the worthies who were successful at the literary examinations for the second degree.

See 詩經 Legge, page 215. Lu Ming is the title of an ode which was sung at entertainments given to the King's ministers and guests from the feudal states, and was afterwards sung at the banquet given to graduates at the examination for the second degree.

2.—At the Ying Yang feast were entertained the scholars who succeeded at the military examinations.

See 詩經 Legge, page 436. "Like an eagle on the wing."

3.—When the literary composition comes up to the mark a man in red clothes nods the head.

See 侯鯖錄

歐陽修, of the Sung dynasty, was an examiner at the literary examinations and, when looking through the essays of the candidates, seemed to feel that there was some one in red clothes behind his seat and that every time this person nodded his head the essay he was reading appeared up to the mark. He turned round to see if it was one of his attendants, but saw no one.

4.—When one has thoroughly mastered the classics, he can gain the green and purple as easily as picking up a straw.

A saying attributed to 夏侯勝 of the Han dynasty. The green and purple refer to the colours of the robes of the high officers of state.

虎曰中四	鰲曰中三	出拔士二	破中其一
榜名解	頭獨狀	頭謂人	天謂家
魁元	占元	地之超	荒之初

1.—When a degree is first gained in a family it is called “breaking through heaven’s barrenness.”

See 唐摭言.

Ching Nan (荆南) in regard to competitive examinations had gained the name of “heaven’s barrenness,” and when in the fourth year of the Emperor 宣宗 (A.D. 847-860) of the T’ang dynasty 劉蛻 was successful, the warden of Ching Nan presented him with 700,000 cash for breaking through heaven’s barrenness. T’ui, in thanking him, said: “For 50 years men have evidently been worthless, but in a district of more than 1,000 li, how can it be said there was heaven’s barrenness?”

五十年來,自是人廢,一千里外,豈曰天荒,

2.—When a scholar becomes preeminent, he is said “to stand out a head above others.”

See 蘇軾傳.

Said by 歐陽修 of 蘇軾 *i.e.* 蘇東坡.

3.—He who graduates as Chuang Yüan is said “to take sole possession of the sea monster’s head.”

The Chuang Yuan is the candidate who takes the first place at the triennial palace examination (殿試)—the final test of those who have passed as graduates of the third degree (進士).

4.—Of the head of the successful candidates for the second degree it is said “his name heads the tigers’ list.”

The expression 龍虎 is said to have originated in the T’ang dynasty at the examination at which Han Yü and several other famous litterateurs were admitted to their degrees.

門	應	五	主	取	四	年	同	三	之	臨	二	之	瓊	一
點	試			中		榜	人		開	軒		伊	林	
額	見			之		之	皆		端	問		始	賜	
	遺			官		人	是			策			宴	
	謂			謂		是				宋			宋	
	之			之		同				神			太	
	龍			座						宗			宗	

1.—The giving of the feast in the Ch'ung Lin was originated by T'ai Tsung of the Sung dynasty.

In the eight year of T'ai Tsung, the **進士** were divided into three grades (**三甲**) and were entertained in the Ch'ung Lin.

2.—The coming in person of the Emperor to the portico to set an essay (on general policy) was started in the reign of Shên Tsung of the Sung dynasty.

This new departure was made on the advice of **呂公著**, who urged the Emperor Shên Tsung, who reigned from A.D. 1068 to 1086, to **問策** instead of setting papers on poetry (**詩賦**).

3.—Successful candidates on the same list are all men of the same year.

4.—The officer who passes candidates is called "the president."

5.—To fail at an examination is expressed by "to strike one's head against the dragon gate."

See **三秦記**.

Lung Mên (**龍門**) was the name of a rapid which flowed with such violence that turtles and other large fish were seldom able to ascend it. Those that succeeded in so doing were turned into dragons; those that failed were thrown back with bruised heads.

棘。鄉。五	臚。金。四	棘。入。三	鶚。賀。二	鴈。進。一
會。放。榜。曰。散	殿。唱。名。曰。傳	貢。院。曰。鑒。戰	發。科。曰。榮。膺	士。及。第。謂。之

1.—The “Chin Shih” gaining his degree is expressed by “the goose pagoda has his name inscribed on it.”

See 唐摭言.

In the T'ang dynasty 韋肇 and others, on attaining their 進士 degree, inscribed their names with an ode on a pagoda (鴈塔) in the 慈恩寺 in 曲江, which afterwards became the custom among all who gained the 進士 degree.

2.—To congratulate a person on having passed one of the high examinations is expressed by “having gloriously obtained the eagle recommendation.”

See 漢書, 孔融傳.

孔融 in recommending 禰衡 of the Han dynasty said of him “所謂鷺鳥累百不如一鶚.”

3.—Entering the examination hall is called “a deadly struggle in the thorny enclosure.”

4.—To announce the names in the golden palace is termed “calling the roll.”

5.—At the examinations for the second and third degrees, the publishing of the lists is called “removing the hedge.”

See 五代史.

In the time of the Five dynasties, an examiner named 和凝 removed the barriers surrounding the examination hall: hence the phrase.

賀官桃 _四	喜穀英 _三	無勒孫 _二	榮青攀 _一
得劉李	得唐雄	名帛山	發雲仙
門禹屬	佳太入	總外	皆桂
生錫春	士宗吾	是紅	言步

1.—“To pluck the Genii cassia;” “to tread the azure clouds” are both expressions for attaining literary glory.

For the former expression *see* 陳元老及第詩: for the latter, *see* 梁灝, 謝恩表.

2.—“Beyond Sun Shan” and “the red blotted piece of silk” are expressions for one’s name not appearing on the list.

Sun Shan was the last on the list of successful candidates.

Another candidate, 周生, asked him if he had passed, to which Sun Shan replied “Sun Shan’s name is last on the list: yours is beyond it.”

When Ou-yang was examiner at the examination for the 進士 degree, one of the candidates handed in the following composition:—

天地軋, 萬物茁, 聖人發,

The examiner, suspecting it was the composition of 劉幾 wrote on the essay: 秀才刺, 試官刷, and ran his red pen through it.

3.—“Heroic men have come within my grasp (*lit* bowshot)” —the expression of joy of T’ai Tsung, of the T’ang dynasty, at obtaining excellent scholars.

See 唐書.

4.—“The peaches and plums belong to the Board of Rites”—Liu Yü-hsi’s congratulation (to the Vice-President of the Board of Rites) on his having secured so many pupils.

See the ode by 劉禹錫 written to 王侍郎 of the Board of Rites (春官).

傍 人 門 戶。 憐 士 無 依。	四	賺 了 英 雄。 慰 人 下 第。	三	謂 之 彙 征 之 途。	謂	類 同 進 之 象。 故 進 賢	類	彙, 二 類 也。 征, 進 也。 是 連	彙, 二	謂 之 薪 樵 之 典。	謂	王 作 人 之 詩。 故 考 士	薪, 一 采 也。 樵, 積 也。 美 文
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1.—Hsin means “to gather”; Yu means “to store” in the ode praising the influence exerted by King Wên upon men: hence the examining of scholars is called “the rule of Hsin Yu (gathering and storing).”

See 詩經 Legge, pages 442-443.

2.—Hui meaning “class,” Chêng meaning “to advance,” are the symbols for a class or order advancing together: hence the advancing of the wise is called “the way of Hui Chêng (advancing the class).”

See 易經, 泰卦 Legge, page 81.

3.—“Heroic men have been sold”—a way of offering consolation to rejected candidates.

In the T'ang dynasty the examinations are said to have been very stiff. Those who failed to pass used to sing the following couplet:—

大宗皇帝真長策，賺了英雄盡白頭，

4.—“To lean on another's door” is a term of pity for a scholar who has nothing on which to rely.

煉	何	火	成	二	之	看	竟	志	雖	一
之	惜	候	丹		日。	榮	成。	者	然	
功。	烹	到。	者			華	佇	事	有	

1.—Nevertheless those who have determination will ultimately accomplish their end and may expect to have a day of glory.

2.—Why should those who are perfecting the elixir, when the fire has brought about the crisis, regret the labour of boiling and smelting?

CHAPTER XXVIII.

明	中	六	道	沙	五	丹	交	四	國	驚	三	君	老	二	尼	如	一
帝	國		安	門			梨			嶺		乃	聃		原	來	
	有		稱				火			祇		爲	李		係	釋	
	佛		釋				棗			園		道	耳		成	迦	
	始		始				盡			皆		教	卽		佛	卽	
	於		於				是			屬		之	是		之	是	
	漢		晉				仙			佛		宗	道		祖	牟	

神鬼道釋

BUDDHISM, TAOISM, GHOSTS AND SPIRITS.

1.—Tathâgata and S'âkya are the same as Muni, who was really the ancestor of Perfect Buddhas.

See Eitel's Handbook of Chinese Buddhism, pages 135 and 170.

2.—Lao Tan, Li Erh are the same as the Prince of Tao, who was indeed the founder of the Taoist religion.

See Mayers, No. 336.

3.—“The Vulture Range,” “Djeta” are expressions for Buddha's country.

For the latter *see* Eitel's Handbook, page 53.

4.—Chia Li and Huo Tsao are both elixir of life.

5.—S'ramana began to be called Shih (Buddhist) in the time of Tao An of the Chin dynasty.

See Eitel's Handbook, page 157.

6.—Buddhism commenced in China in the time of Ming Ti of the Han dynasty.

Ming Ti reigned from A.D. 58-76.

仙曰六	佛曰五	紫四	波三	超	許二	高	錢一
境。真	場。上	府。卽	羅。猶	舉。	遜、	年。	鏗、
宇、	方、	卽是	云		原		卽是
曰蕊	曰梵	仙宮。	彼岸。		宰		彭祖。
珠、	刹、				旌		八百
皆稱	總是				陽。		
					一		
					家		

1.—Ch'ien Hêng is the same as P'êng Tsu, who reached the advanced age of eight hundred years.

See 莊子 Legge, Vol. I., page 188, and Mayers, No. 561.

2.—Hsü Sun originally governed Ching Yang: his whole family ascended to heaven.

See Mayers, No. 203.

3.—Paramita is the same as "the other shore."

See Eitel's Handbook, page 115.

4.—The purple mansion is the same as "the palace of the Genii."

See 六帖.

5.—"The superior place," "Brahma place (sacred place)," are both names for localities dedicated to Buddha.

See Eitel's Handbook, Brahmà 梵, page 35; Tchaitya 刹, page 171.

6.—"The house of the true," "the blooming pearl" are expressions for the land of the Genii.

See 六帖.

咒	佛	五	餐。	仙	四	備。	香	三	佛。	青	二	僧。	伊	一
蓮	圖			麟			積			精			蒲	
生	澄			脯,			厨,			飯,			饌,	
鉢。	顯			仙			僧			亦			可	
	神			子			家			堪			以	
	通。			所			所			供			齋	

1.—A feast of the Upāsaka may be lenten fair for a priest.

See 後漢書, 楚王英傳 and Eitel's Handbook, page 187.

2.—Rice done in greens may be used to worship Buddha.

See 本草, 南燭木.

The origin of 青精飯 is probably in 神仙傳, 彭祖 said, 大宛山有青精先生者, 傳言千歲, 色如童子, 步行日過五百里, 能終歲不食, 亦能一日九食, 真可問也.

This was written by 葛洪 fourth century A.D. whence arose 青精飯 = 黑飯草 = 南燭木 the name of a plant.

3.—“The cookery of fragrant accumulation” was prepared by the Buddhist sect.

4.—The dried flesh of the immortal unicorn was what the Genii ate.

See 神仙傳.

5.—Buddhōchinga manifested his magic talents—on his pronouncing a dhârâni (mystic prayer) a lotus flower grew in his patera.

See Eitel's Handbook, pages 39 and 43.

珠。	麻五	路。	吳四	火。	藥三	江。	達二	術。	葛一
姑		猛		巴		摩		吐	仙
擲		畫		喫		一		飯	翁
米		江		酒		羣		成	作
成		成		滅		渡		蜂。	戲

4.—Ko Hsien-wêng performed conjuring tricks: he spat out rice which became bees.

See 神仙傳, 葛玄.

5.—Bodhidharma crossed streams on a rush.

See 傳燈錄 and Eitel's Handbook, page 33.

6.—Luan Pa spat out the wine to extinguish the fire.

See 神仙傳.

Luan Pa was a president of a Board and was present at a feast given by the Emperor. When presented with wine he drunk some and spat it out in a South-westerly direction. When accused of disrespect, he explained his action by stating that there was a fire in his native place and that he had spirted out the wine to quench it. On inquiry it was found that a fire had broken out as he had stated, and that it had been quenched by rain from the North-east accompanied by a smell of wine.

1.—Wu Mêng made a sign of drawing a line over a river and thereby made a road.

See 晉書, 吳猛傳 and Mayers, No. 868.

Wu Mêng is one of the patterns of filial piety. He became an adept in the arts of necromancy. Being hindered one day from crossing a river, he waved a white fan over the surface of the water, by which means he was enabled to cross.

2.—Ma Ku threw grains of rice which became pearls.

See 神仙傳 and Mayers, No. 471.

有男七	攸女六	之曰五	之曰四	禮和	三導	二飛	一
別。僧	分。道	亡。羽	死。圓	曰。尚	曰。尚	引。胎	錫。掛
曰。僧	曰。巫	化。曰	寂。曰	稽。首	拜。禮	息。謂	錫。謂
女。僧	男。道	尸。解	茶。毗	曰。和	曰。南	道。士	僧。人
曰。尼	曰。覲	悉。言	皆。言	道。士	之。脩	之。行	止。
從。來	古	士	尚	拜	持。		

1.—“The flying staff” and “the hanging staff” express the walking and stopping of a Buddhist priest.

錫—錫杖, *see* 高僧傳.

2.—Tao Yin and T'ai Hsi are expressions for the cultivating and maintaining of the doctrine of a Taoist priest.

See 華佗傳 and 抱朴子.

3.—The obeisance of the Buddhist priest is called Ho Nan, that of the Taoist, Chi Shou.

4.—Complete rest (Yüan Shuh), cremation (T'u P'i), are expressions for the death of a Buddhist priest.

5.—“Wing development,” “bodily liberation,” are expressions for the death of a Taoist priest.

For 羽化 *see* 蘇東坡 前赤壁賦.

6.—A sorceress is called Wu, a sorcerer Hsi—from of old there has been this distinction.

7.—A Buddhist priest is called Sêng, a nun Ni—all along there has been this difference.

See Eitel's Handbook, Sangha, page 142.

一	羽	二	上	三	檀	四	燒	五	和	六	道
客	稱	人	美	家	家	士	士	之	之	之	之
黃	道	比	僧	越	稱	丹	學	尚	空	士	步
冠	士	邱	人	檀	施	鍊	神	自	桑	誦	虛
皆	。	並	。	那	主	永	仙	謙	子	經	聲
				僧	僧	道	道	謂	謂	謂	謂

1.—“Winged guests,” “yellow caps,” are appellations of Taoist priests.

See 山海經, 羽人之國.

Under the 隨 dynasty 李播, who entered the Taoist priesthood after having been an official, was styled 黃冠子.

2.—“Superior men,” “Bhikchu,” are both terms of praise for Buddhist priests.

For Bhikchu *see* Eitel's Handbook, page 31.

3.—Danapati and Dana are expressions used by Buddhist priests for benefactors.

See Eitel's Handbook, page 40.

“One who practises dāna and thereby crosses the sea of misery.”

4.—“Burning cinnabar” and “smelting quicksilver”—(phrases for) Taoist priests learning to become genii.

See 漢武帝內傳.

5.—A Buddhist priest in humility speaks of himself as “the son of the hollow mulberry.”

See 列子 who remarks of 伊尹, that a woman of 莘 was gathering mulberries and in the hollow of a tree found an infant, which she reared and named 伊尹.

See Mayers, No. 233.

6.—Taoist priests, when reciting their classics, call it “the sound of walking in vacuity” (heaven).

See 異苑.

曹植, when in the mountains, is said to have heard the immortals walking through space, reading their prayers.

義	昧	儒	四	緣	劫	儒	三	之	大	水	二	稱	菩	一
之	道	家	家	之	道	家	家	稱	負	行	神	神	者	者
無	家	曰	曰	未	家	謂	謂		荷	龍	祇	故	普	普
窮	曰	精	一	脫	謂	之	世		佛	力	故	有	也	也
	貞	一	釋		之	塵	釋		法	大	薩	薩	者	薩
	總	家	家		俱	俱	家		故	陸	之	之	濟	濟
	言	曰	曰		謂	謂	謂		有	行	譽	尊	也	也
	奧	三	三		俗	之	之		龍	象			尊	尊
									象	力				

1.—P'u means universal, Sa, beneficence. In making honourable mention of upper and lower spirits there is therefore the laudatory expression P'u Sa.

For Bodhisattva a "he whose essence (sattva) has become intelligence (bôdhi)" see Eitel's Handbook, page 34.

2.—For moving in the water the dragon's strength is great; for moving on the dry land, the elephant's is great. Therefore, when reference is made to sustaining the law of Buddha, there is the expression "dragon and elephant."

3.—The Confucianist "*world*" (世), the Buddhist "*kalpa*" (劫), the Taoist "*dust*" (塵), mean that the common lot of man has not yet been got rid of.

For *Kalpa* see Eitel's Handbook, page 68.

4.—The Confucianist Ching Yi, the Buddhist San Mei, the Taoist Ching Yi, all express the unfathomableness of mystic doctrine.

性。	氏不四	形。	仙辟三	化王二	攜達一
惟滅		能穀		雙喬	隻摩
明不		服絕		鳧朝	履死
心生。		氣粒。		下君。	西後。
見釋		煉神		降鳥	歸手

1.—Bodidharma after his death went to the west with a shoe in his hand.

See Eitel's Handbook, page 33.

2.—When Wang Ch'iao went to court to see the prince, his shoes were changed into a pair of geese, which alighted.

See 後漢書, 王喬傳

When magistrate in 葉 Wang used to go to Court on the 1st and 15th of every month. The Emperor, being surprised at his being able to come so regularly though his jurisdiction was so far off, ordered an officer to keep watch. This officer saw two geese flying from the South-east which, being caught in a net, were found to be shoes.

For an account of Wang Ch'iao *see* Mayers, No. 801.

3.—“Putting away corn and leaving off grain”—the immortals and genii can live on air and refine their form.

辟穀 *see* 史記留侯世家, which contains the history of 張良 (*see* Mayers, No. 26) who renounced the use of food in order to search for the elixir of immortality.

絕粒 *see* 鄴侯家傳.

4.—Neither dying nor being born, Buddha attained an illuminated mind and an insight into nature.

See 傳燈錄.

道	貯	佛	藏	伏	成	張	頭	妙	梁
法	乾	法	世	雞	能	虛	天	可	高
何	坤	何	界	犬	令	靖	花	俾	僧
其	於	其	於	俱	龍	煉	墜	巖	談
玄。	一	大。	一	升。	虎	丹	地。	石	經
壺。	壺。	粟。	粟。	並	並	既	點	點	入

1.—The priest Kao of the Liang dynasty, in discoursing on the scriptures, became so deep that the stones on the hills nodded their heads and the heavenly flowers fell to the earth.

See 十道四番志 and 高僧傳.

No one would listen to the teaching of the priest Kao, so he got together some stones which became his disciple, and nodded when they approved his doctrines. His preaching had also the effect of making the heavenly flowers fall to earth.

2.—Chang Hsü-ching purified the elixir and, when it was completed, he caused dragons and tigers to crouch and fowls and dogs to ascend.

See 列仙傳.

Chang Hsü-ching was a descendant of 張道陵 see Mayers, No. 35.

3.—To deposit the whole world in one grain of millet, how great is the law of Buddha!

4.—To store the universe in a gourd, how mysterious are the ways of Taoism!

See 神仙傳, where there is an account of 壺公, who used to retire into a gourd, where he found a universe peculiar to itself. See also Mayers, No. 185.

之	搜	四	之	無	三	其	高	二	一	妄	一
于	神		阮	鬼		室	明		車	誕	
寶。	記，		瞻。	論，			之			之	
	撰			作			家。			言。	
	於			於			鬼			載	
	晉			晉			闕			鬼	

1.—As for exaggerations of speech they carry with them a cartload of demons.

From the 易經.

2.—Lofty and intelligent families have their homes watched by demons.

See 揚雄 解嘲.

3.—“The treatise on the non-existence of ghosts” was composed by Yüan Chan of the Chin dynasty.

See 晉書.

It is narrated that after Yüan Chan had completed his treatise denying the existence of ghosts, a stranger came to visit him and argued the question with him. Yüan not being convinced, the visitor said his unbelief was useless for he himself was a ghost, and he had no sooner declared himself than he disappeared out of sight.

4.—Sou Shên Chi was compiled by Yü Pao of the Chin dynasty.

The 搜神記 is a book of marvels by Yü Pao, who lived in the early part of the fourth century see Wylie, page 154.

神	六	魑	五	乾	四	稷	三	陰	韓	二	地	顏	一
荼		魅		旱		若		司	擒		下	子	
鬱		魍		之		土		閻	虎		修	淵	
壘		魍		鬼		穀		羅	寇		文	卜	
啖		山		曰		之		王	萊		郎	子	
鬼		川		旱		神			公			夏	
之神		之		魑		曰			死			死	
神。		崇。				社			作			爲	

1.—Yen Tzŭ-yüan and Pu Tzŭ-hsia, when they died, became literary revisors in the lower regions.

See 王隱晉書.

So reported 蘇韶, of the Chin dynasty, who had paid a visit to the lower regions. Yen and Pu were disciples of Confucius.

2.—Han Ch'in-hu and K'ou Lai-kung, when they died, became rulers in the lower regions.

See 隨書, 韓擒虎傳 and 翰苑名談.

3.—The spirits of earth and grain are called Shê Chi.

See 書經 Legge, page 199.

4.—The demon of drought is called Han Pa.

See 神異經 and 詩經 Legge, page 532.

5.—Li Mei, Wang Liang are the spirits of hills and streams.

For the former *see* 左傳 Legge, pages 280 and 283; for the latter *see* 國語.

6.—Shên T'u, Yü Lei are demon devouring spirits.

See ante page 26, No. 2.

護之自吉光心二 揄之亦鬼偃仕一
 呵爲神明地 擲爲道蹇途

1.—When a person is unfortunate in his official career, even the demons will make sport of him.

See 晉陽秋.

2.—To the pure of heart the good spirits will certainly act as protectors, driving away (the evil spirits).

See 太上感應篇.

CHAPTER XXIX.

興。日。書。鳥。習。地。二。手。日。術。岐。業。醫。一
堪。號。之。青。師。國。稱。之。軒。士

藝 技

ARTS.

1.—Doctors who profess the art of Hsien and Ch'i are called Kuo Shou (one able to heal the ills of the state).

See 帝王記 and 國策.

岐 refers to 岐伯 (*see* Mayers, No. 310), who was the tutor of the Emperor 皇帝, also named 軒轅 (*see* Mayers, No. 225), and was the reputed founder of the art of healing. The Emperor "grieving over the early death" of his people from many kinds of sickness, studied the "operations of the opposing principles of nature and the constitution and functions of various remedies" and thereupon composed the 內經, with the aid of "the sage physician 岐伯."

國手 refers to a doctor who was sent by the ruler of Ch'in to cure the ruler of Chin, and who said that the highest duty of a doctor was to cure the nation and that the curing of men was secondary.

2.—The geomancer who uses the book of Ch'ing Wu is called Han Yü.

Ch'ing Wu are said to refer to the colour of heaven and earth.

皇帝 is said to have composed books on geomancy under the title 青鳥.

堪輿 is explained as heaven and earth, one covering the other.

麟。	方。	孫	四	理。	經。	晉	三	名	鄭	二	名	盧	一
能	醫	思		故	善	郭		畫。	虔		醫。	醫	
虎	得	邈		卜	善	璞			崔		扁	扁	
口	龍	得		筮	卜	得			白		鵠	鵠	
龍	宮	龍		地	筮	青			古		古	古	
						囊			之			之	

1.—Pien Chiao, the doctor of Lu, was a famous physician of old.

See 史記 and Mayers, No. 553.

2.—Chêng Ch'ien and Ts'ui Po were famous painters of old.

See 唐書.

3.—Kuo P'ò, of the Chin dynasty, obtained the "Green Bag Classic" and was therefore versed in divination and geomancy.

See 晉書, 郭璞傳 and Mayers, No. 304.

Kuo P'ò (A.D. 276-324) was a famous Taoist, who is said to have become learned in alchemy, having obtained possession, from a supernatural being, of the "Green Bag Classic."

4.—Sun Ssü-mo, having obtained prescription from the dragon palace, was able to heal the tiger's mouth and dragon's scales.

See 神仙傳.

Sun Ssü-mo (*see* Mayers No. 634) was famous as a Taoist and for his healing powers. He is now worshipped as one of the divinities of the healing art in the 藥王廟. The prescription referred to in the text was obtained by Sun Ssü-mo through a dragon saved by him from death from drought.

大	六	大	五	繪	四	推	三	卿	二	善	尹	善	一
工		風		畫		命		之		相	之	卜	
師。		鑑。		之		之		亞。		者。	流。	者。	
木		相		士		人		即		即		是	
匠		士		曰		即		唐		唐		君	
之		之		丹		星		舉		舉		平	
譽。		稱。		青。		士。		子		子		詹	

1.—Those who are skilled in divination are of the same class as Chün P'ing and Chan Yin.

For 嚴君平 *see* 漢書, 王, 貢, 雨, 龔, 鮑傳.

For 鄭詹尹 *see* 楚詞.

2.—Those who are skilled in physiognomy belong to the school of T'ang Chü and Tzū-ch'ing.

For T'ang Chü *see* 史記, 蔡澤傳.

Tzū Ch'ing *see* 史記, 孔子世家. He is famous for having examined the physiognomy of Confucius.

3.—Those who cast destinies are the same as astrologers.

4.—Those who draw pictures are called “carnation and blue.”

See 唐詩, 吳融, 畫山水歌.

5.—“The great expert”—a term of praise for a physiognomist.

The idea is that he is able to discern with the swiftness of wind and the clearness of a metallic mirror.

6.—“The great master of the workmen”—a term of praise for a carpenter.

See Mencius Legge, page 43.

一若王良。若造父。皆善御之人。
 二東方朔。淳于髡。係滑稽之輩。
 三稱善卜卦者。曰今之鬼谷。
 四稱善記怪者。曰鬼董狐。
 五稱諷日之人曰太史。
 六稱書算之人曰掌文。
 七擲骰者。喝雉呼盧。

1.—As to Wang Liang and Tsao Fu—they were both skilful charioteers.

For Wang Liang *see* Mencius Legge, page 138 and Note.

For Tsao Fu *see* 穆天子傳 and Mayers, No. 737.

2.—Tung Fang-so and Shun Yü-ch'ün belonged to the class of wits.

For Tung Fang-so and Shun Yü-ch'ün *see* 史記滑稽傳: and for the former *see also* Mayers, No. 689.

3.—He who is skilled in divining is called a modern Kuei Ku.

For an account of Kuei Ku Tzū *see* Mayers, No. 301.

4.—A good recorder of demonology is called a Tung Hu of demons.

Tung Hu was a historiographer in the state of 晉 before the time of Confucius.

5.—A designation for a chooser of days is T'ai Shih.

太史 was the ancient title of the official Recorder *see* 書經

Legge, page 410 and Note.

6.—A designation for a book-keeper is Chang Wên.

7.—Players with dice shout Chi and Lu.

雉 and 盧 were names for certain throws.

劉孔五 漢陳四 圍橘三 雙樗二 虱。善一
 備明造木牛輔 高白登之圍 平作傀儡解 棋中之樂是說 陸蒲之戲乃云 射者穿楊貫

1.—A skilful archer pierces the leaf of a willow tree and hits a louse.

According to the 戰國策, 養由基, at a distance of one hundred yards, could pierce with an arrow a willow leaf, and, according to 列子, 紀昌 could pierce with an arrow the heart of a louse.

2.—The game of Shu P'u is called "Double Six."

Shu P'u was a game with dice.

3.—"The sport in the orange" refers to the game of chess.

See 列仙傳 where a story is told of a man of 巴邛 who had an orange grove in which all the oranges except one were destroyed by a frost. The owner, struck by its great size, cut it open and found in it two old men playing at the game of chess.

4.—Ch'ên P'ing made puppets by which he freed Kao (Tsu) of the Han dynasty from the siege at Po Têng.

See 史記.

For an account by 陳平 Mayers, No. 102.

5.—K'ung Ming made oxen of wood by which plan he assisted Liu Pei to transport rations for the army.

See 三國志.

For an account of (諸葛亮) 孔明 see Mayers, No. 88.

For Liu Pei see Mayers, No. 415.

有	而	無	然	三	飛	則	壁	張	二	不	至	木	公	一
濟	百	益	奇		騰。	雷	龍。	僧		下。	三	鳶。	輸	
於	藝	於	技			電	點	繇			日	飛	子	
用。	期	人。	似			而	睛	畫			而	天	削	

1.—Kung Shu-tzŭ made a wooden kite which flew heavenwards and did not descend for three days.

For an account of Kung Shu-tzŭ *alias* Lu Pan 魯班, "the patron divinity of carpenters," see Mayers, No. 430.

2.—Chang Sêng-yao drew dragons on the wall and when eyes were put on (two of them) thunder and lightning arose and they flew upwards.

See 水衡志.

3.—Though contrivances of wonderful device may seem to be of no use to man, still the various arts, it is hoped, may be used to advantage.

For 奇技 see 書經 Legge, page 295.

CHAPTER XXX.

堂。	雖五	肺下四	栢上三	貴。	聖二	鳴。	世一
囹	石	無	楊	有	人	人	人
圜	風	冤	雨	恤	以	唯	唯
便	清。	枉	潤。	刑	無	不	不
是		之		之	訟	平	平
福		民。		主。	爲	則	則

獄 訟

CRIMINAL PROCEEDINGS.



1.—Men, when suffering injustice, will speak out.

The words of 韓文公.

2.—The sage held no litigation to be the best thing.

See 論語 Legge, page 121.

3.—When a ruler above uses compassion in punishing, the cangue becomes an instrument of benevolence (*lit* like fertilising rain).

For 栢楊 *see* 莊子 Legge, Part I., page 296.

4.—When the people below are suffering no wrongs, the air about the red stone is undisturbed.

See 周禮 (秋官大司寇).

The liver stone (or probably 肺石, the persimmon coloured stone) was supposed to have some virtue in getting the true complaints of those that stood upon it communicated to the king.

5.—Even a prison may be a hall of blessing.

See 魏書 刑罰志.

When the prisoner repents and reforms.

犯之鄉六 聽棘五 故狴四 天罪三 角與二 而一
 科繫亭 訟木 獄狂 之入 之入 畫地
 有之 在外 門乃 訴冤 爭。 亦可
 獄。繫 棘刺 畫猛 有。 曰鼠
 誰有 木裏 狴犬 搶地 牙雀
 敢岸。 之下 狂而 地籲 爲獄
 作朝 故 之能 守
 奸廷

1.—And even a space marked out on the ground may be a prison.

See 漢書, 路溫舒傳 and Giles' Gems, page 93.

Such a space was a sufficient prison for the simple people of high antiquity.

2.—To raise litigation with people is called "contention of a rat's molar teeth and a sparrow's horns."

See 詩經 Legge, page 27.

3.—When criminals complain of their hard treatment, they have the misery of knocking on the earth and invoking the heavens.

See 漢書 by 司馬遷傳.

4.—The p'i-an is a furious dog and a capable watcher, therefore the gaol door has the figure of the p'i-an drawn on it.

5.—The thorn tree has prickles outside and is straight inside, hence litigations are heard under the thorn tree.

See 禮記 Legge, Vol. I., 236.

6.—In the village toll booth there is for restraint the an (岸 or 狴) and in the Imperial Court there is for restraint the Yü (獄). Who then would dare to act the traitor or transgress the law?

See 韓詩外傳.

池	無	六	鵲	兩	五	賢	縲	四	罪	桎	三	里	囹	二	上	刑	死	一
魚	辜		蚌	爭		者	綫		人	桎		是	囹		當	者	者	
受	辜		相	不		之	之		之	之		商	是		原	不	不	
害	連		持	放		冤	中		具	設		牢	周		情	可	可	
	謂		謂			豈			乃			獄			定	復	復	
	之		之			無			拘			羨			罪	贖	生	

1.—The dead cannot return to life, and that which is cut off cannot be redeemed again; a ruler therefore ought to base his convictions of criminals on his humane feelings.

See 漢書, 路溫舒傳, and Giles' Geins, page 93. The original is:—絕者不可復屬。

2.—Ling Yü was the prison of Chou and Yu Li was the gaol of Shang.

3.—Fetters for feet and hands are the instruments for the restraint of criminals.

4.—Among those in chains and bonds have there not been worthy men who were suffering wrong?

See 論語 Legge, page 36.

5.—Of two struggling together and neither letting go it is said "the bittern and oyster hold on to each other."

See 戰國策.

The fable of the bittern and oyster, holding on to each other and both being caught in consequence by a fisherman, was told to the prince of Chao by 蘇岱 with a moral.

6.—When the innocent are implicated it is called "the fish of the pond being injured."

See 廣韻.

The story is that a man of Wei, named Pond Fish, was burnt to death when a city gate caught fire. It would seem more natural to say, the fish in the city moat which, as they could not possibly have had any part in setting fire to the adjoining gate, were innocent sufferers from the conflagration.

其 自 周 入 請 一
孽 作 興 甕 公

1.—“Pray, sir, go into the jar ’ refers to Chou Hsing working woe unto himself.

See 唐史.

Chou Hsing and Lai Hsün-ch'ên (來俊臣) were ministers of 武后 of the T'ang dynasty (A.D. 684), and the former was notorious for cruelty. Chou Hsing was accused of inciting to rebellion, and the Empress Wu directed Lai Hsün-ch'ên to inquire into the charge. The two ministers met at a feast and, while in the midst of their cups, Lai Hsün-ch'ên complained to Chou Hsing of the difficulty of getting criminals to confess their crimes and asked him what means he would suggest for overcoming the difficulty. To this Chou Hsing replied that he would recommend the establishment of a large jar into which he would compel criminals to enter after having filled it inside and surrounded it outside with red hot charcoal, and that he thought they would soon confess if his scheme were adopted. Lai Hsün-ch'ên carried out his suggestion forthwith and, having arranged the jar in the manner proposed, told Chou Hsing that he had been commissioned by the Empress to investigate his crime and that he would ask him to be good enough to step inside the jar. Chou Hsing, in great alarm, fell on his knees and begged for pardon, which was granted, the Empress banishing him to Ling Nan instead of putting him to death.

之	被	五	之	爲	四	掛	三	好	二	禹	下
嫁	人		釋	人		告		訟		深	車
禍。	栽		紛。	解		曰		曰		痛	泣
	冤。			訟。		株		健		其	罪。
	謂			謂		連。		訟。		民。	夏

1.—“Alighting from his chariot to weep for the criminals” refers to Yü of Hsia’s deep sympathy with the people.

See 史記.

When Yü of Hsia (*see* Mayers, No. 31) met a criminal, he at once alighted from his chariot and weeping asked him the story of his crime. His minister 伯益 remonstrated with him, when Yü explained that he wept because, unlike that of Yao and Shun, his virtue was not sufficient to so influence the hearts of the people as to prevent them from performing wicked acts.

2.—To be fond of litigation is said to be “strong in litigation.”

From the 易經.

3.—To be mixed up in legal proceedings is expressed by Chu Lien (roots entangled).

See 宋書 趙林傳.

4.—To settle a law suit for others is called “unravelling the difficulty.”

See 史記 魯仲連傳. The original is 釋難解紛.

5.—To have wrong worked for you by another is expressed by “to be wedded to woe.”

See 戰國策. When a person causes injustice to be done to you, he is said to have married you to calamity. When a person suffers wrong through another’s instrumentality, he is said to have calamity married to him.

今	上	七	罪	今	六	宮	古	五	三	四	三	三	遣	二	徒	一
日	古		徒	之		大	之		木		尺		戍		配	
之	時		流。	律		辟。	五		是		乃		是		曰	
淳	削			例。			刑。		罪		朝		問		城	
風	木			笞			墨		人		廷		軍。		旦。	
安	爲			杖			劓		之		法。					
在。	吏。			死			荆		刑。							

1.—Banishment is called Ch'êng Tan (penal wall-building).

2.—To be transported to the frontier is called Wên Chün (penal war-service).

3.—“Three feet (of bamboo)” means the penal laws of the Empire.

So called because the laws were written on bamboo three feet long.

4.—“Three pieces of wood” means the punishment of criminals.

“The three pieces of wood” refer to the cangue (枷); handcuffs (扭); fetters (鐐).

5.—The five punishments in ancient times were branding; nose cutting; maiming (the feet); castration; capital punishment.

6.—The modern punishments are flogging with the smaller and larger bamboo; death; the two kinds of banishment.

7.—In extreme antiquity an officer was made of wood—where are the simple manners of to-day?

See 漢書, 司馬遷傳.

In ancient times when any one had committed an offence, an officer made of wood was placed in the door of the house of the accused who at once repaired to trial.

之	頌	人	吏	三	之	歌	草	花	二	誠	歸	唐
清。	盧	在	從		簡。	何	生	落		信	獄。	太
	奐	鏡	冰			易	囹	訟		可	古	宗
	折	中	上			治	圜	庭		嘉。	人	縱
	獄	行。	立。			民	靜。	閒。			之	囚

1.—T'ai Tsung of the T'ang dynasty released the criminals who all returned to prison—praiseworthy indeed was the good faith of the men of old.

See 唐書.

T'ai Tsung, of the T'ang dynasty (A.D. 627-650), allowed a number of prisoners under sentence of death to return to their homes to celebrate the new year, on condition that they would come back at a stated time. They all returned according to their promise, which so pleased the Emperor that he permitted them all to go free.

See also 縱囚論 by 歐陽修 Giles' Gems, page 171.

2.—Vacant is the court strewn with fallen flowers; deserted is the prison overgrown with grass—(thus was) sung the praise of the easy manner in which Ho Yi governed the people.

See 唐書, 何易傳.

This refers to the administration of 何易 of the T'ang dynasty in the district of 益昌, when the courts were free from litigation and the prisons from criminals.

3.—“An officer standing on ice”: “a person moving in a glass”—thus was praised the purity and lucidness of Lu Huan's judicial decisions.

Lu Huan lived in the T'ang dynasty and was famed for his stern but just administration of affairs.

爲 德 梁 平 重 罰 石 之 治 可 一
 先 教 肉 之 興 爲 刑 藥 亂 見

1.—It is evident that the best medicine for dealing with disorder is punishment, and that the best nourishment for prosperity and peace is moral instruction.

See 政論 by 崔實.

CHAPTER XXXI.

命一 有數。 二 人之富貴 三 惟君子安 四 達人知命 五 貫朽粟陳 稱羨財多 之謂。

富 貧

POVERTY AND RICHES.

1.—The duration (*lit* length or shortness) of one's life is fixed.

2.—Wealth and honour rest with heaven.

See 論語 Legge, page 117.

3.—Only the superior man rests content with poverty.

See 滕王閣序 by 王勃 (Mayers No. 813).

4.—The intelligent man recognises the ordinances of heaven.

See the same.

5.—“Cash strings rotting and grain becoming musty” an expression of praise for great wealth.

See 平準書 by 司馬遷

The expression was used with reference to the superabundance of riches in the reign of the Emperor Wu (武) of the Han dynasty.

依。失。落。五。散。蓄。守。四。謂。好。三。謂。貪。二。之。封。紫。一。
 業。魄。財。錢。之。置。之。愛。名。記。標
 之。夫。而。虜。地。田。錢。錢。錢。黃
 無。謂。不。譏。癖。宅。愚。物。庫。榜。

1.—“The red label and yellow placard” is an expression for a treasury in which money is deposited after having been sealed up.

See 梁史.

This refers to the miser 蕭宏 brother of the Emperor Wu of the Liang dynasty, who used to mark his piles of money with red and yellow labels—piles of 1,000,000 with a 黃榜 (yellow label); piles of 10,000,000 with a 紫標 (red label).

2.—He who covets and loves wealth is called “a money fool.”

The piece 錢愚論 was written by 蕭綜 as a satire against 蕭宏 Hsiao Hung, his uncle.

3.—He who is fond of purchasing land and houses is called “a land maniac.”

See 唐書.

地癖 a nickname given to 李愷 of the T'ang dynasty.

4.—“A money-guarding slave” is a satirical expression for a man who saves money and does not spend.

See 漢書, 馬援傳.

An expression used by 馬援 (see Mayers, No. 478), a renowned commander in the reign of 光武 of the after Han dynasty.

5.—“A man in reduced circumstances” is an expression for one who has lost his property and has nothing to rely on.

See 漢書, 酈食其傳.

守六	無五	極	家四	甚	室三	富二	貧一
死	米	貧。	無	窘。	如	者、	者、
日	曰		擔		懸	田	地
待	在		石。		磬。	連	無
斃。	陳。		謂		言	阡	立
			其		其	陌。	錐。

1.—The poor man has no room to stick an awl.

See 漢書, 食貨志.

2.—The rich man has field on field (*lit* fields connected by ditches).

See 漢書, 食貨志.

An expression used by 董仲舒 when addressing Emperor Wu of the Han dynasty on the land question of his time.

3.—“A house as empty as a hanging musical stone”—an expression for great straits.

See 左傳 Legge, pages 197 and 198.

4.—“A household without a picul or stone”—an expression for extreme poverty.

See 漢書, 楊子雲傳.

5.—To be without rice is expressed by “to be in Ch'ên.”

See 論語 Legge, page 158.

“When he (Confucius) was in Ch'ên, their provisions were
“exhausted, and his followers became so ill that they
“were unable to rise.”

在陳絕糧，從者病，莫能興，

6.—Waiting for some one's death is expressed by “waiting till he is struck down.”

See 左傳 Legge, page 123.

乞	呼	四	濟	甦	三	奇	命	二	實	富	一
人	庚		人	涸			蹇			足	
之	癸		之	鮒			曰			曰	
糧	是		急	乃			數			殷	

1.—A man who has a sufficiency of riches is said to be “a man of substance.”

2.—An untoward destiny is expressed by “an uneven fate.”

See 漢書, 李廣傳.

3.—“To revive a fish out of water” means to relieve a man’s urgent distress.

See ante, page 253, No. 5.

4.—“To shout Kêng Kuei” is to beg for grain.

See 左傳 Legge, pages 832 and 833. Legge translates :—
Shen Shuh-e of Woo begged some food from Kung Sun Yeu-shan (of Loo) saying :—

“Stones for my girdle I have all complete,
But no girdle to which I can tie them ;
And a vessel of spirits clear and sweet,
But with this hair-clad man I but eye them.”

Yeu-shan replied, “I have no (good) millet, but I have some coarse. If you get up Mount Show and cry out, *Kang, Kwei!* then I will do what you ask.”

Kang = the west—the region of *grain*. Kwei = the north—the region of *rice* :—

吳申叔儀乞糧於公孫有山氏曰、佩玉藥兮、余無所繫之、旨酒一盛兮、余與褐之父睨之、對曰、梁則無矣、麴則有之、若登首山以呼曰庚癸乎、則諾、

一 家徒壁立。司馬相如
 二 之貧。壁立。司馬相如
 三 屢。屢。爲炊。秦百里奚
 四 之苦。爲炊。秦百里奚
 五 餓。餓。之形。菜色。皆窮民饑
 六 炊。骨。爨。骸。謂軍中乏
 七 糧。之慘。謂軍中乏
 八 餓。死。留君臣之義。伯
 九 夷。叔齊。
 十 賁。財。敵。王公之富。陶
 十一 朱。倚。頓。

1.—“Only the walls of the household standing”—referring to the poverty of Ssü-ma Hsiang-ju.

For an account of Ssü-ma Hsiang-ju *see* Mayers, No. 658.

2.—“Using the door-bar (as fuel) for cooking”—such was the distress of Po Li-hsi of Ch'in.

For an account of Po Li-hsi *see* Mayers, No. 547.

3.—“Swan appearance” “vegetable colour”—the appearance of poor starved people.

The former expression is from 梁史; for the latter *see* 禮記 Legge. Vol. I., page 222.

4.—“To burn the bones and cook the carcasses”—an expression for the misery of want of food in war.

From 公羊傳

5.—“Maintaining the principle of prince and subject though dying of starvation”—such was the conduct of Po I and Shuh Ch'i.

See Mayers, No. 543.

6.—“Rivalling in wealth the riches of a prince or duke”—(so did) Ta'ao Chu and I Tun.

For an account of Ta'ao Chu *see* Mayers, No. 127; for I Tun

see 列國志

一 石崇殺妓以侑酒
 二 恃富行兇。
 三 何曾一食費萬錢。
 四 奢侈過甚。
 五 二月賣新絲。五月
 六 糶新穀。真是剝肉
 七 醫瘡。
 八 三年耕而有一年
 九 之食。九年耕而有
 十 三年之食。庶幾遇
 十一 荒有備。
 十二 貧士之腸習藜藿。

1.—Shih Shang killed the female attendants in order to urge the guests to drink, relying on riches to do evil.

See 晉書, 石崇傳.

2.—Ho Tsêng spent 10,000 cash on one meal, so excessively extravagant was he.

See 晉書, 何曾傳.

3.—In the second moon to sell new silk, in the fifth moon to sell the new grain, is truly to cut out the flesh to cure a boil.

See 聶夷中, 憫農詩 and ante, page 167, No. 1.

Silk is generally made in the third moon and grain is gathered in the sixth moon, so that to sell silk in the second moon and grain in the fifth moon would be a desperate remedy to cover present need.

4.—“The husbandry of three years was held to give an overplus of food sufficient for one year: that of nine years, an overplus sufficient for three years”—so that even if a famine occurred there would be ample provision.

See 禮記 Legge, Vol. I., page 222.

5.—The intestines of the poor scholar are accustomed to coarse vegetables.

From the writings of 韓愈.

一 富人之口厭膏粱。
 二 石崇以蠟代薪。
 三 王愷以餽沃釜。
 四 范丹蛙生土竈。破甑生塵。
 五 曾子捉襟見肘。納履決踵。貧不勝言。
 六 韋莊數米而炊。秤薪而爨。儉有可鄙。

1.—The mouth of the rich man is satiated with fat meat and fine millet.

For 膏粱 *see* Mencius Legge, page 296.

2.—Shih Shung used wax for firewood.

See 晉書, 石崇傳.

3.—Wang K'ai used a mixture of rice and sugar for washing the pots.

See 晉書, 王愷傳.

4.—The cooking-stove of Fan Tan produced a frog: his broken cooking-pot was covered with dust.

See 後漢書, 范丹傳.

5.—When Tsêng Tzū drew tight the lapel of his jacket, his elbow revealed itself: when he pulled up his shoe, his heel burst through—his poverty was indescribable.

See 莊子 Giles, page 379, Legge, page 158.

6.—Wei Chuang counted the grains of rice and then cooked them; and weighed the firewood before lighting it—his parsimony was contemptible.

See 五代史, 前蜀世家.

文 奚 之 聞 膏 不 之 飽 總 一
 繡 圖 施 譽 梁 願 士 德 之

1.—To sum up—the scholar who is full of goodness does not wish for fat meat and fine millet: a good reputation and praise are given to him: why should he desire elegant and embroidered garments?

See Mencius Legge, page 296.

CHAPTER XXXII.

方。	智	五	出	四	其	三	對。	小	二	新。	大	一
欲			言		容			子			學	
圓			尤		固			莫			首	
而			貴		宜			先			重	
行			有		有			於			夫	
欲			章。		度。			應			明	

事 人

HUMAN AFFAIRS.

1.—The Great Learning gives the chief importance to illustrating (illustrious virtue) and renovating (the people).

See 大學 Legge's Classics, Vol. 1.

2.—The youth should learn before all things to respond properly (to his elders).

See 論語 Legge, page 207.

3.—In deportment certainly there must be the proper grades.

4.—And in speech it is even more important that there be elegant style.

See 詩經 Legge, page 409.

5.—In wisdom desire roundness and in conduct desire squareness.

See No. 1, next page.

恕 <small>四</small>	謙	不 <small>三</small>	人	閣 <small>二</small>	小	膽 <small>一</small>
罪	之	佞	之	下	。	欲
曰	語	、	辭	足		大
寬	。	鰕	。	下		而
宥		生		並		心
		皆		稱		欲
		自				

1.—In courage desire largeness and in care desire minuteness.

The two above sentences are taken from 淮南子：—凡

人之論，心欲小而志欲大，知欲圓而行欲方，能欲多而事欲鮮。

In the 唐書，孫思邈傳—Sun Ssü-mo gives an explanation of these sayings and uses 膽 instead of 志.

2.—“Under the cabinet” and “under the feet” are both honorary ways of addressing others.

These expressions are elliptical and mean “He under whose cabinet I am,” “He under whose feet I am.”

3.—“Not glib” and “Small fellow” (*lit* Master Whitebait) are both humble expressions for one’s self.

See 漢書.

When 沛公, the founder of the Han dynasty, had committed a great strategical blunder, and was made aware of it by his famous adviser 張良, he said, “鰕生 put me up to this.” Commentators are divided as to who this “Small fish” was, but usage takes it to be the speaker himself.

4.—Pardoning offences is called “Free forgiveness.”

大五	大四	殊三	大三	一。	會大	二	惶一
柱	椽	元、	秋		狀、	春	恐
石、	史、	士	元、		舉	元、	曰
尊	推	人	大		人	大	主
稱	美	之	經		稱	殿	臣。
鄉	吏	譽	元、		不	選、	
宦。	員。	多	大			大	

1.—To be awe-struck is expressed by “Chü Ch'ên.”

See 漢書.

When the Emperor Wên demanded of his two prime ministers the statistics of crime and the statistics of grain produce for the year, and neither could give them, the minister 陳平 said, “There are those who rule these things.” The Emperor again asked “If each thing has its own ruler, pray what do you rule, Sir?” The reply was “We rule your servants,” or “Our rôle is to be your Majesty’s humble servants.” (主臣).

2.—“The great first of spring,” “the great elect of the palace,” “the great success of the meeting”—the terms of praise for Chü-jên (graduates of the second degree) are various.

3.—“The great first of autumn,” “the great first in the classics,” “the great triple first”—the different expressions of praise for scholars are numerous.

4.—“The great recorder with the rafter-pencil” is a title used in honour and praise of an officer.

5.—“Great stone pillar” a title of honour and praise for a rural (retired) dignitary.

謝七	不六	謙五	作四	賀三	榮	賀二	輟	賀一
人	受	送	商	人		人		人
禮	餽	禮	得	榮		新		入
厚	曰	曰	財	歸		冠		學
曰	反	獻	謂	謂		曰		曰
厚	璧	芹	之	之		元		雲
賜			稊	錦		服		程
			載	旋		加		發

1.—Congratulating a man on taking his first degree, it is said “The carriage wheels are free for a journey to the clouds.”

輟 a stopper of a carriage wheel.

2.—Congratulating a man on being recently capped, it is said “The head dress has gained glory.”

See ante, page 258, No. 1.

3.—Congratulating a man on a glorious return, it is said “He returns in embroidery.”

4.—When a merchant makes a fortune, it is said “He (returns with) a full load (a pile).”

See 國語, 稊載而歸.

5.—Making a present with humility, one says “He is offering celery.”

See ante, page 222, No. 1.

6.—When one does not accept a present, he is said “To return the precious things.”

See 左傳 Legge, pages 185 and 186. 重耳受殽反璧.

7.—Thanking anyone for a handsome present is expressed by Hou Huang.

弔	五	賀	四	贄	三	餽	二	儀	一
死		壽		敬	拜	贖	送	自	
禮		儀			見	贖	行	謙	
曰		曰			之		之	禮	
奠		祝			資		謂	薄	
儀		敬			名		之	曰	
					爲			菲	

1.—A self-depreciatory expression for a gift as if it were poor is Fei I.

2.—A parting present is expressed by K'uei Chin.

贖 “a gift to a traveller against the expenses of his journey”
see Mencius Legge, page 92. “When I was in Sung, I was about to take a long journey. Travellers must be provided with what is necessary for their expenses. The prince's message was—‘A present, against travelling expenses.’ Why should I have declined the gift?”

當在宋也，予將有遠行，行者必以贖，
 辭曰餽贖，予何爲不受，

3.—The presents made on a visit are called Chih Ching.

See Mencius Legge, page 142.

出疆必載質 (*i.e.* 贄) “When he passed from the boundary of a state, he was sure to carry with him his proper gift of introduction.”

“Every person waiting on a superior was supposed to present an introductory gift, and each official rank had its proper article to be used for that purpose.”

4.—The presents made on celebrating a birthday are designated by Chu Ching.

5.—The presents made when offering condolences on a death are designated by Tien I.

聲。	謝	六	翰。	謝	五	演	四	犒	三	攜	二	請	一
人	人		人	人		戲		僕		酒		人	
致	致		寄	寄		文。		夫。		送		遠	
問。	問。		書。	書。		謂。		謂。		行。		歸。	
曰	曰		曰	曰		之		之		曰		曰	
多	多		辱	辱		俳		旌		祖		洗	
蒙	蒙		承	承		優。		使。		餞。		塵。	
寄	寄		華	華									

1.—The invitation to a person who has returned from a distant region is expressed by Hsi Ch'ên ("to wash the dust off").

2.—When one brings wine to see a friend off, the expression used is Tsu Chien ("farewell banquet of Tsu").

• 纁祖, the son of 黃帝, was very fond of travelling. He died on his travels and afterwards became the god of travellers (行神). Hence the sacrifice 祖道之祭.

3.—Rewarding underlings is expressed by Ching Shih ("to signalise service").

4.—The getting up of plays is called P'ai Yu.

5.—Thanks for sending a letter are expressed by "I have disgraced you by receiving your ornate caligraphy."

6.—Thanks for inquiries are expressed by "Much obliged for sending the message."

瞻 韓。	思 慕久 曰極 切	五	發 書函 曰開 緘。	四	具 名帖 曰投 刺。	三	蒙 金諾。	二	謝 人許 物曰己	賜 玉音。	一	望 人寄 信曰早
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1.—A hope that some one will send a letter is expressed by “may you early bestow a precious sound.”

See 詩經 Legge, page 300. 毋金玉爾音

“Do not make the news of you rare as gold and gems.”

2.—Thanks for a promise of anything are expressed by “I am already obliged for your golden promise.”

See 漢書 季布傳

曹丘生 of the Han dynasty in addressing 季布 said:—
得黃金百斤, 不如得季布一諾,

3.—To present a card is expressed by T'ou T'zũ.

刺 to prick, referring to the time when the name was pricked on bamboo instead of being written on paper.

4.—Opening a letter (*lit* envelope) is expressed by “K'ai Chien (opening the fastening).”

5.—To think of one longingly is expressed by “Very earnestly looking for Han.”

See 李白上韓荊州書

韓會 *alias* 朝宗 was a contemporary of the poet 李白 (A.D. 699-762) and governor of 荊州. While holding that office 李白 thus celebrated him:—

生不用封萬戶侯, 但願一識韓荊州,

Hence the expression 識荊 for “an honoured acquaintance.”

士得登四	逅遇不三	識半真相二	慕日想一
參龍	之日期	面日識	蘭久望
名門。	緣邂而	之有未	懷殷

1.—To have great admiration for anyone is expressed by “To have cherished longings after Lin.”

See 漢書, 司馬相如傳.

司馬相如 (D.B.C. 126) *alias* 長卿, when young, was named 犬子 (the puppy), because he was averse to study and devoted to gymnastics. When, however, he rose to distinction as a scholar, he changed his name to Hsiang-ju out of admiration for 蘭相如 (*see* Mayers, No. 393).

2.—Not to be thoroughly acquainted with, is expressed by “a half-face acquaintance.”

See 漢書, 應奉傳.

應奉, of the Han dynasty, went to pay a visit to his friend 袁賀, who happened to be out. When Ying called, the door was answered by a chariot maker, who only half opened it. Many years afterwards Ying met this chariot maker and recognised him, though he had only seen half his face.

3.—Meeting without arrangement is expressed by “a chance meeting.”

See 詩經 Legge, page 147.

4.—“To ascend [the dragon gate]” means to obtain an interview with a famous scholar.

See 漢書, 李膺傳.

It was said that by gaining an interview with 李膺 (*see* Mayers No. 379), a celebrated statesman of the Han dynasty, one became a famous scholar just as a fish by ascending the dragon gate became a dragon.

瞻一 瞻山斗。仰望高賢。
 二 一日三秋。言思慕
 之 甚切。
 三 渴塵萬斛。言想望
 四 之 久殷。
 四 睽違教命。乃云鄙
 吝 復萌。
 五 往來無憑。則曰萍
 踪 靡定。
 六 虞舜慕唐堯。見堯
 於 羹。見堯於牆。

1.—To look up to the superior man is expressed by “looking up to (T'ai)-shan or (Pei)-tou.

See ante, page 313, No. 4.

2.—“One day is as three seasons”—an expression for excessive longing.

See 詩經 Legge, page 120.

3.—“As thirsty as if filled with a myriad measures of dust”—an expression for long and eager desire.

4.—“Vulgarity and meanness budding again” is a way of expressing separation from another's teaching and instruction.

See 漢書, 黃憲傳.

Said by 陳蕃 and 周舉 of 黃憲 of the time of 章帝 of the Eastern Han dynasty (A.D. 76-89).

5.—Uncertainty in one's movements is expressed by “as uncertain as the movements of the duck-weed.”

6.—Shun of Yu so doted on Yao of T'ang that (when eating) he saw him in his broth and (when seated) he saw him on the wall.

See 漢書, 李固傳.

望求四	命深謝三	詞向曾二	步孔門一
包人	蒙人	獲經	亦趨人
荒涵	耳指	承會	步亦學
容。	提教。	顏晤。	趨孔
曰	面曰	接曰	孔聖。

1.—The disciples of Confucius so imitated the Sage that when he hastened they hastened, and when he went slowly they went slowly.

See 莊子 Legge, Vol. I., page 44.

2.—Having already met is expressed by “having already been honoured by your countenance and received your words.”

See 漢書, 雋不疑傳.

Said by 雋不疑 of the Han dynasty to 暴勝之.

3.—Thanks for advice is expressed by “much obliged for holding me by the ears and instructing me to my face.”

See 詩經 Legge, page 517.

於乎小子，未知臧否，匪手攜之，言示之事，匪面命之，言提其耳，

“Oh! my son, when did you not know what was good, and what was not good? Not only did I lead you on by the hand, but I showed the difference by appealing to affairs. Not only did I charge you face to face, but I held you by the ears.”

4.—Praying for forbearance is expressed by “hoping you will bear with my want of culture.”

See 易經 Legge, page 81, 泰卦.

托	借	四	望	求	三	幸	求	二	望	求	一
人	重		賜	人		爲	人		汲	人	
言	鼎		郢	改		先	薦		引	吹	
事。	言。		斲。	文。		容。	引。		。	噓。	
	是			曰			曰			曰	

1.—To beg for a puff is expressed by “I hope you will give me a lift and introduction.”

See 宋書, 王曾傳.

2.—To beg for a recommendation and introduction is expressed by “kindly get me admitted first.”

See the piece 獄中上梁王書 by 鄒陽 of the Han dynasty.

3.—To beg any one to correct composition is expressed by “to hope that he will bestow his axe in the same manner as in the case of the man of Ying.”

See 莊子, Legge, Vol. II., page 100, who tells a story of a man of Ying, who had a little bit of mud like a fly's wing on the end of his nose, which an artisan removed by whirling his axe so as to create a wind, which carried off the mud and left the nose uninjured.

4.—“To have the assistance of your weighty words” (*lit* words as weighty as the (nine) tripods) is an expression for getting a person to arrange a matter for one.

See 戰國策.

平原, prince of 趙, praised 毛遂 for the manner in which he urged the alliance of the Six States against Ch'in, by saying:—

片言使趙重於九鼎,

For an account of the Nine Tripods of Yu *see* Mayers, Part II., No. 290.

但徒四 曰盡三 曰黨二 人。士。名一
求了 孤財 朋惡 果是 下無
塞事。 注。賭 奸。爲 賢虛
責。曰 博。

1.—“A scholar whose reputation is no unreality”—an expression for a really superior man.

When 閻立本 of the Tang dynasty went to see the paintings of 張僧繇, a famous painter, he at first exclaimed 虛得名耳: on the next day, when he saw them, he exclaimed 近代佳手: on the third day, he declared 名下定無虛.

Also applied earlier to 薛道衡 of the Ch'ên dynasty when asked to write a poem on the 人日. His poem commenced thus:—

立春纔七日，離家已半年，

and only seeing the beginning, people were struck at the poor nature of the verse. But when they saw the next verse:—

人歸落鴈後，思發在花前，

they all declared the poet 名下固無虛士.

2.—When wicked persons combine to do evil the expression used is “companions in guilt.”

3.—To put up all the money one has in a gamble is expressed by “the last and only stake.”

See 宋史，寇準傳

4.—Abortively to end a business is expressed by “seeking only to evade responsibility.”

From 漢書，公孫宏傳

一戒明察。曰不必苛求。
 二方命是逆人之言。
 三執拘是執己之性。
 四曰覲覲。曰睥睨。總是
 私心之窺望。
 五曰倥偬。曰旁午。皆言
 人事之紛紜。
 六小過必察。謂之吹毛
 求疵。
 七乘患相攻。謂之落井
 下石。

1.—To warn against being too particular is expressed by “it is not necessary to be so exacting.”

2.—“Fang Ming” means to act in opposition to other people’s orders.

See 書經 Legge, page 25. 方命 “to disobey orders.”

3.—“Chih Yao” (holding to a contention) is an expression for being self-willed.

Applied by 司馬光 to 王安石 *see* Mayers, No. 656 and 801.

4.—“Chi Yü” (looking on longingly), “P’i I” (casting side glances), are expressions for a selfish look out.

5.—“K’ung Ts’ung” (hurried), “P’ang Wu” (confused), are expressions for one’s affairs being confusedly numerous.

For P’ang Wu *see* 唐書, 劉晏傳

6.—To make a point of searching out trifling faults is expressed by “blowing away the hair to look for the flaw.”

See 後漢書, 杜林傳

7.—To avail oneself of the time when one is in difficulty to make an attack is expressed by “to let down stones on one already in the pit.”

See 子厚墓誌 by 韓文公

慕。	芳	五	規。	多	四	導。	望	三	財	二	慾	一
	規			蒙			開		物		心	
	芳			藥			茅		易		難	
	躅。			石。			塞。		費		厭	
	皆			是			是		若		如	
	善			謝			求		漏		谿	
	行			人			人		卮。		壑。	
	之			之			之					
	可			箴			教					

1.—The desires of the heart which are difficult to suppress are compared to a ravine.

See 國語: said of 叔魚 by his mother.

2.—The ease with which riches are squandered is compared to the leaking of a goblet.

From 淮南子.

3.—“Hoping that you will remove the weeds that obstruct (my mind)” is to beg one for instruction and guidance.

See Mencius Legge, page 363.

今茅塞子之心矣. “Now, the wild grass fills up your mind.”

4.—“Many thanks for your medicine,” an expression of thanks for words of advice and rules of conduct.

See 左傳 Legge, pages 499 and 503.

See also in 唐書 the saying of 太宗 of the T'ang dynasty to 高馮, when presenting him with a dose of 鍾乳:—

卿進藥石之言，故以藥石報之，

5.—“Fragrant rules,” “fragrant footsteps,” both denote good conduct worthy of imitation.

黃 河 清。	人 比 其 笑 爲	包拯寡色笑。	息三怒曰霽威。	無二言曰緘默。	嘉言之可聽。	格一言至言。悉
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1.—“Model words,” “perfect words,” denote excellent words worth hearing.

From 宋史 and 漢史.

2.—Not to say a word is expressed by “sealed up and silent.”

From 家語.

3.—To cease from anger is expressed by “the clearing up of the storm (majesty, wrath).”

See 唐書.

太宗, of the T'ang dynasty, tried to overawe his minister 魏徵 by assuming an enraged appearance, but seeing this had no effect, he allowed his wrath to clear away (霽威).

4.—Pao Chêng seldom had a laughing appearance: when he had, men compared his laughing to the yellow river becoming clear.

See 宋書, 包拯傳.

Pao Chêng was an officer who lived in the reign of 仁宗 of the Sung dynasty and was famous for his integrity and serious nature. The yellow river, it is said, becomes clear once in a thousand years. See ante, page 17, No. 1.

衆七	大六	掩五	人四	人三	仇二	囚	商一
笑	笑	口	微	笑	深	而	鞅
曰	曰	笑	笑	曰	曰	渭	最
哄	絕	曰	曰	解	切	水	兇
堂。	倒。	胡	莞	頤。	齒。	赤。	殘。
		盧。	爾。				常
							見
							論

1.—Shang Yang was most cruel: when he sentenced prisoners, the water of the Wei ran red.

See 史記, 商君傳 and Mayers, No. 845.

2.—Extreme enmity is expressed by “gnashing of the teeth.”

See 史記, 荆軻傳.

3.—When one laughs he is said “to relax the corners of his mouth.”

See 漢書, 匡衡傳.

4.—A slight smile is expressed by “Huan Erh.”

See 論語 Legge, page 183.

5.—Laughing with the hand on the mouth is expressed by “Hu Lu.”

See 後漢書, 應劭傳.

6.—Loud laughter is expressed by “quite upset.”

See 晉書, 衛玠傳.

7.—General laughter is expressed by “Hung T'ang” (the whole house in an uproar).

From a book called 因話錄 of the T'ang dynasty.

忘。	銘	五	曰	人	四	曰	人	三	寅。	官	二	左。	留	一
	心		反	忘		食	失	信		僚			位	
	鏤		汗。	誓		言。	信	曰		共			待	
	骨。			曰			爽	約。		署。			賢。	
	感			寒			又			謂			謂	
	德			盟。						之			之	
	難			又						同			虛	

1.—Keeping a place for a worthy man is expressed by “keeping the left (seat) vacant.”

See 史記 信陵君傳

2.—Officials who are associated in the same department are called T'ung Yin.

See 書經 Legge, page 73.

“When sovereign and minister show a common reverence.”

3.—Breach of faith is expressed by “to fail in one's promise” and “to eat one's words.”

For 食言 *see* 書經 Legge, page 175.

4.—The expressions used when a person forgets his oath are “the agreement is cold,” “the perspiration goes in again.”

The former is from the 左傳 Legge, pages 827 and 828;

the latter from 漢書 劉向傳, where reference

is made to the *Yi King* under 渙卦.

5.—“Engraven on the heart” and “imprinted on the bones”—expressions of gratitude for a kindness impossible to forget.

See ante, page 170, No. 3.

必 知 銜 結 一
報 恩 環 草

1.—“Knotting the grass,” and “bringing a ring in the mouth”—expressions for being sensible of a kindness and being determined to return it.

For 結草 *see* 左傳 Legge, pages 326 and 328.

“Before this [Wei Ka’s father] Wei Wu Tsū had a favourite concubine, “ who brought him no child. When he was ill, he charged Ko “ that he should marry her to someone, but afterwards, when he “ had become very ill, he told him that he must bury her alive in “ his grave. After his father’s death, Ko provided her with a “ husband, saying ‘when my father was so very ill his senses were “ ‘ disordered: I will follow the charge he gave when his mind “ ‘ was right.’ ” At the battle of Fu Shih he saw an old man who was making ropes of grass in the way of Tu Hui, against which the strong man tript, so the that he fell and was taken. In the night Ko dreamt that the old man said to him. “I am the father “ of the woman whom you provided with a husband. Because “ you followed the charge which your father gave you when “ in his senses, I have thus recompensed you.”

初、魏武子有嬖妾、無子、武子疾、命顓曰、必嫁是、疾病則曰必以爲殉、及卒、顓嫁之曰、疾病則亂、吾從其治也、及輔氏之役、顓見老人結草以抗杜回、杜回躓而顛、故獲之、夜夢之曰、余而所嫁婦人之父也、爾用先人之治命、余是以報、

For 銜環 *see* Mayers, No. 890.

楊寶 rescued a bird from being devoured by ants and, having nursed it, let it fly away. The same evening the bird returned in the shape of a boy and presented Yang Pao with four rings of white jade.

炭。	兩	四	鑿。	兩	三	網	幸	二	衣	一
	不			不		就	離		包	自
	相			相		淵。	其		火。	惹
	投。			入。			害。			其
	謂			謂			眞			災。
	之			之			如			謂
	冰			柄			脫			之
										解

1.—To bring calamity on oneself is expressed by “opening one’s clothes to embrace the fire.”

The 通鑑綱目, 晉安帝義熙十三年, gives the words of 崔浩, as follows:—裕欲以荆楊之化施之函秦, 此無異解衣包火, 張羅捕虎; but in the 魏書, 崔浩傳 which should be the original authority for the speech quoted, we find:—欲行荆楊之化於三秦之地, 譬無翼而欲飛, 無足而欲走, 不可得也. The compilers of the 通鑑 do not give the source from which they quote. There is no trace of the phrases they use or of the two illustrations about 火 and 虎 in the Pèi wén Yun fu.

2.—Luckily to escape harm is expressed by “truly like getting out of the net into the deep.”

See 漢書, 刑法志註.

3.—When two things do not fit into each other, it is a case of the (square) handle and (round) chisel.

From 九辨 by 宋玉 in 楚辭.

4.—When two things do not agree, the expression used is “ice and fire” (*lit* coal).

See ante, page 115, No. 3.

一 彼此不合。曰齟齬。
 二 欲前不進。曰趑趄。
 三 落落不合之詞。
 四 區區自謙之語。
 五 竣者作事已畢之謂。
 六 釀者斂財飲酒之名。
 七 贊襄其事。謂之玉成。
 八 分裂難完。謂之瓦解。

1.—When two persons do not agree it is called “Chü Yü.”

See 九辨 by 宋玉 in 楚辭.

2.—To desire to advance and to halt is expressed by “Tzū Chü.”

See 送李愿序 by 韓文公.

3.—“Lo Lo” is an expression of dissatisfaction.

See 老子—落落如石.

4.—“Ch’ü Ch’ü” is an expression of humility.

See 左傳 Legge, pages 474 and 475. 宋國區區 “Sung is a little bit of a kingdom.”

5.—“Hsün” denotes that a business is completed.

6.—“Chü” denoted a subscription for drink.

See 禮記 Legge, Vol. II., page 406—“a subscription club.”

7.—To help on an achievement is expressed by “Yü Ch’êng” (the gem is finished).

8.—Where there is division making success difficult it is called “the tiles broken up.”

See 漢書.

天下之患，在於土崩，不在於瓦解—an old saying quoted in 徐樂傳.

手七	不六	手五	尤四	仍四	俑三	平三	力二	事一
足	暇	口	踊	踵	空	起	相	有
並	修	共	前	弊	事	謂	上	低
行	容	作	謂	之	作	之	下	昂
曰	曰	曰	之	之	之	之	曰	曰
匍	鞅	拮	效	效	作	作	頤	軒
匍	掌	据					頤	輕

1.—Things with are high and low (uneven) are called “Hsien Chih.”

See 詩經 Legge, page 283.

Hsien was a chariot high in front: Chih was a chariot low in front.

2.—When the strength of two is about equal it is called “(birds) flying up and down.”

See 詩經 Legge, page 43.

3.—Out of nothing to raise trouble is called “making wooden images to bury with the dead.”

See Mencius Legge, page 9.

“Was he not without posterity, who first made wooden images to bury with the dead. 始作俑者，其無後乎。”

The making of these wooden images led to the practice of burying living persons with the dead.

4.—To continue to follow an evil precedent is called “following a bad example.”

See 左傳 Legge, pages 100 and 101.

5.—When hands and mouth are both working it is called “grasping right and left.”

See 詩經 Legge, page 234.

6.—To have no time to attend to one's appearance is called “reins in hand.”

See 詩經 Legge, page 362.

7.—When hands and feet are both used in walking it is called “crawling.”

See 詩經 Legge, page 57 and Mencius Legge, pages 134 and 161.

求主枉五	於人求四	自入三	大明二	曰俯一
售如道	盲是教	相室	屈珠	低首
銜以	問於	魚操	才暗	徊而
玉千	道愚	肉戈	能投	思

1.—To bow down the head and reflect is called “Ch’ih Hui.”

The Dic. 玉篇 has 低徊, read ㄘʰɪ˧˥ ㄏʉɪ˧˥; but the poets and other authorities write 低徊. The meaning is much the same as 徘徊 “irresolute.”

2.—“A bright pearl cast into the dark” means great wrong to men of talent.”

The comparison of throwing a sparkling pearl in a man’s way in a dark night and startling him was used by 鄒陽 of the Han dynasty (獄中上書) to illustrate how men of talent were lost for want of proper recommendation.

3.—“Going into one’s dwelling and grasping the weapons” means treating each other as flesh of fish.

See 漢書, 鄭玄傳.

When 鄭康成 cut up 何休’s book on the literary perfection of the 三傳 of the *Ch’in Ch’iu*, the latter sighed and said, 康成入吾室, 操吾戈而伐我乎.

4.—To seek instruction from a fool is “to ask the blind to show the way.”

See 韓愈, 答陳生書.

Han Wèn-kung used this phrase in replying to Ch’ên who asked his advice as to the best way to promotion.

5.—To bend one’s principles to suit an employer is like praising a jewel with a view to selling it.

This saying is said to be from a commentary of 范氏 on the 論語.

不	岑	四	不	班	三	其	仁	二	所	智	一
識	樓		知	門		利	人		見	謀	
高	齊		分	弄		甚	之		略	之	
卑	木		量	斧		溥	言		同	士	

1.—“The views of men of wise counsel are much the same.”

A saying of 劉備 in the 三國志.

2.—The benefit of the words of a humane man is wide spread.

See 左傳 Legge, pages 586 and 589.

3.—“To wield an axe in front of (Lu) Pan's door” denotes inability to estimate one's own powers.

See the lines below by 梅之渙 of the Ming dynasty comparing the writing of verses on the grave of 李白, one of the most famous of Chinese poets, to the wielding of an axe in front of Lu Pan's door. Lu Pan being the god of carpenters, his door is the wrong place for showing off one's power of wielding an axe.—

采石江邊一堆土, 李白之名高千古, 來來
往往一首詩, 魯班門前弄大斧,

4.—“To bring a block of wood to the level of the summit of a high building” is a phrase for not recognising high and low.

See Mencius Legge, page 299.

不揣其本, 而齊其末, 方寸之木, 可使高
於岑樓. “If you do not adjust them at their lower extremities, but only put their tops on a level, a piece of wood an inch square may be made to be higher than the pointed peak of a high building.”

不	權	一	四	難	議	作	三	叵	謂	包	二	難	謂	勢	一
一。	柄	國		成	論	舍		測	之	藏		圖	之	延	
	分	三			多	道			人	禍			滋	莫	
	而	公			而	傍			心	心			蔓	遏	

1.—Of violent force that cannot be suppressed it is said “a weed that spreads more and more is difficult to deal with.”

See 左傳 Legge, page 5. 不如早爲之所, 無使滋蔓, 蔓難圖也, 蔓草猶不可除。
“You had better take the necessary precautions and not allow the danger to grow so great that it will be difficult to deal with it. Even grass, when it has grown and spread all about, cannot be removed.”

2.—When one secretly cherishes an evil heart it is said “the heart of man is past finding out.”

See 唐書, 尹愔傳, 尹子叵測也。

3.—“To build a house by the roadside”—an expression for much discussion and difficulty as to completion.

See 漢書, 班固傳

The following old saying was quoted by 章帝 (A.D. 76-89) of the Han dynasty to 班固, when he wished to assemble the literati to discuss music and ceremonies.

作舍道旁, 三年不成,

A house by the roadside is sure to excite public attention and discussion.

4.—“One state and three rulers”—divided authority and want of unity.

See 左傳 Legge, pages 143 and 145.

河。	以	力	四	樹。	以	酒	三	一	事	二	三	事	一
寸	量			雙	色			事	皆		生	有	
膠	不			斧	是			無	拂		有	奇	
澄	勝			伐	耽			成	意		幸	緣	
黃	如			孤	如				曰			曰	

1.—(A person whose) affairs meet with extraordinary fortune is said “to be fortunate in the three lives.”

The **傳燈錄** relates that a man of the T'ang dynasty had been born three times and been a mandarin each time.

2.—Everything turning out contrary to one's wishes is expressed by “not a single thing accomplished.”

See **唐代叢書**.

From a song called **老去也歌** by **薛逢** of the T'ang dynasty.

3.—Excessive love for wine and women is like “felling a single tree with a double axe.”

See **元史**.

This phrase was used by **阿沙不花** of the **元** dynasty, when remonstrating with the Emperor **武宗** (A.D. 1308-1312) on account of his excessive love for wine and women.

八珍之味不知御，萬金之軀不知愛。
惟麴蘖是好，姬嬪是耽，是猶以
雙斧伐孤樹，未有不顛仆者也。

4.—When strength is insufficient, it is like using an inch of glue to make the Yellow River clear.

See **抱朴子** 寸膠不能理黃河之濁，尺水不能却蕭丘之火。

槁	絕	四	心	欲	三	諷	難	衆	二	對	則	兼	一
木	無		煩	逞		子	成	怒		太	暗	聽	
死	情		技	所		孔	此	難		宗	此	則	
灰	欲		癢	長			子	犯			魏	明	
	謂			謂			產	專			徵	偏	
	之			之			之	欲			之	聽	

1.—“Hear all sides, then you will be enlightened: hear one side, and you will be in the dark”—thus Wei Chêng spoke to T'ai Tsung (of the Tang dynasty).

See 唐史.

Wei Chêng (c. 666 A.D.) was famous as the Minister of T'ai Tsung (A.D. 627-650) and noted for his wisdom and integrity.

2.—“The ire of the multitude is difficult to oppose: the desire of the individual is difficult to accomplish”—thus Tzŭ Ch'ên rebuked Tzŭ K'ung.

See 左傳 Legge, pages 444 and 448, where Legge translates, “It is difficult to go against the anger of them all: and it is difficult to secure the exclusive authority to yourself.”

3.—The desire to display that in which one excels is expressed by “the heart anxious” “itching (to show) one's skill.”

See 射雉賦 徒心煩而技癢 by 潘安仁.

4.—Being utterly destitute of passions and desires is expressed by “rotten wood,” “dead ashes.”

See 莊子 Legge, Vol. I., page 176.

“Can the body be made to become thus like a withered tree
“and the mind to become like slaked lime?” Said
by 顏成子游, of 南郭子綦.

形固使如槁木,而心固可使如死灰乎,

若 無 人。	無 端 倨 傲。 日 旁	四	入 佳 境。	將 近 好 處。 日 漸	三	接 皆 賢。	往 來 無 白 丁。 交	二	言 須 謹。	座 上 有 江 南。 語	一
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1.—“There is a Chiang Nan guest present (*lit* on the seat):—one must be cautious in his utterances.

In the **古樂府** there is a song called the **鷓鴣曲**. The partridge was said to be always attracted towards the South, and if a man from the South heard “the song of the partridge,” thoughts of home rose within him. So **鄭谷**, of the T’ang dynasty, wrote the following lines, protesting against the singing of that song in the presence of a man from the South:—

花木樓臺近九衢，清歌一曲倒金壺，座
上亦有江南客，莫向春風唱鷓鴣，

2.—“No commoner among those who come and go” means that a person’s intercourse is only confined to superior men.

白丁 means a person who has no rank, literary or otherwise, and who therefore wears ordinary clothes.

For the phrase *see* the piece **陋室銘** by **劉禹錫**; Giles’ *Gems*, page 156.

3.—Nearing the good portion is expressed by “gradually entering the beautiful region.”

See ante page 220, No. 3.

4.—An unwarranted assumption of airs is expressed by “acting as if there was no one present but himself.”

See **晉書**, **王猛傳**.

Wang Mèng (*see* ante, page 257 No. 1) searched for lice while conversing on the affairs of his age with Huan Wén.

車	事	四	貨	事	三	緣。	將	二	假。	借	一
當	宜		可	有			錢			事	
戒。	鑒		居。	大			囑			寬	
	前。			利。			托。			役。	
	日			日			日			日	
	覆			奇			賁			告	

1.—Getting off duty on pretence of business is expressed by “to apply for leave.”

2.—To use money to get one to do anything is expressed by Yin Yüan.

賁 = 延 to retain, 緣 = 由 wherewithal :—“retaining
fec.”

3.—Of anything that is very profitable it is said “rare merchandise worth storing.”

See 史記, 呂不韋傳 and Mayers, Nos. 146 and 228.

This phrase was used by 呂不韋 when, recognising in I Jên (異人) remarkable qualities, he resolved on attaching himself to his fortunes. He finally succeeded in getting I Jên restored to his native state of Ch'in.

4.—“The car that has been upset ought to serve as a warning” is said of the propriety of heeding in affairs what has happened before.

See 治安策 by 賈誼.

前車既覆、後車當誡、秦世所以亟絕。
其轍迹可見、然而不避、是車又
將覆也、

袒。曰。爲。外。一
左。此。彼

1.—To abandon one cause for another is expressed by “baring the left shoulder.”

See 漢書.

After the death of Kao Ti, of the Han dynasty, the kinsmen of the Empress rebelled. Chou Po (周勃) took the royalist side and put himself at the head of the troops. In order to ascertain the feelings of the soldiery, he issued an order, saying: “Let these who are for the family of 呂 (the rebels) bare their right arms, and those who are for the family of 劉 (the royal family) bare their left.” (爲呂氏右袒, 爲劉氏左袒). The soldiers responded by baring their left arms, and led by Chou Po defeated the rebels.

A story is also told of a maiden of the state of Ch’i (齊), who was wooed by the sons of two families, one of which resided in the eastern, the other in the western quarter of her neighbourhood. Her father told her that she should bare her right shoulder if she preferred the son of the eastern family, and her left if her choice was the son of the western family. The maiden appeared with both her shoulders bared, and, when asked the reason, explained that both suitors met with her approval, and that she would have her meals in the eastern family, as the son of it was rich though ugly, and that she would spend her nights in the western family, as the scion of it was handsome though poor.

力念無曲四	舟日志三	落日敵二	日處一
大豫恩突	破在	發甚	模事
防澤徒	釜必	蒙易	稜兩
之不薪	沉勝	振摧	可。

1.—In dealing with a matter to be ready to take either side is expressed by “handling both ends of a piece of wood at the same time.”

See 唐書, 蘇味道傳.

Su Wei-tao, of the T'ang dynasty, was nicknamed 模稜手 as he always recommended a trimming policy as the best.

2.—When an enemy is very easily beaten off, it is expressed by “removing dust or shaking it down.”

See 史記, 汲黯傳.

When 淮南王安 was meditating rebellion, he said all the great ministers of the court of Han, except 汲黯, could be removed or shaken down like dust (如發蒙振落耳).

3.—With a fixed determination to conquer one is said “to break the boiler and sink the boat” (rather than return vanquished).

See 史記, 秦世家.

Said by 孟明 of 秦 when leading an attack against 晉.

4.—“Advice to bend the flue and remove the fuel is a thankless service,” means that the great aid of timely forewarning is not thought of.

See page 388, No. 1.

功 急 知 客 爲 爛 焦 一
 宏 之 救 徒 上 額 頭

1.—“He who scorches his head and bruises his brow is an honoured guest,”—the great merit of coming to the rescue on an emergency is alone recognised.

Ses 漢史.

In the time of the Han dynasty the daughter of 霍光 was married to the Emperor 宣帝 (B.C. 73-48). Her brothers and relations, relying on their relationship to the Empress, became so overbearing in their conduct that 徐福 presented a memorial urging that they should be repressed, but his advice was not followed. Afterwards they had to be exterminated, and those who assisted in the work of extermination were handsomely rewarded. A friend of 徐福 brought forward his claims to consideration, and in doing so told the following story:—

A guest, having once observed that his host had his firewood stored in a dangerous place, advised him to remove it so as to prevent any risk of fire, but the host paid no heed to his advice. In time a fire did break out, and those who came to put it out were scorched and bruised. The host, to show his thanks for their kind assistance, entertained them at a banquet. A neighbour of his pointed out to him that if he had followed the advice given to him in the first instance, not only would he have been spared the cost of the banquet, but there would not have been a fire. Notwithstanding this he who had advised the removal of the firewood was not even thanked, whereas those who had suffered in extinguishing the flames were sumptuously entertained. The host was so struck by the cogency of these remarks that he at once sent an invitation to him who had given him advice in the first instance.

From this story 徐福's advocate went on to argue that he who had been the first to advise the repression of the 霍 family ought to be rewarded, for if his advice had been followed all the trouble of exterminating them and the cost of rewarding those who helped in the work of extermination would have been avoided.

物。	有。	頭。	木三	民。	化	强二	子。	梁	賊一
用	皆	屑		外	梗		上	人	
之	爲	竹		頑	曰		君	曰	

1.—A thief is called “the gentleman on the rafter.”

See 漢書, 陳實傳

Ch'ên Shih *alias* Chung-kung (陳實字仲弓) of the after Han dynasty, was a man noted for his probity, whose opinion was much respected in his native village. There happened to be a famine in the neighbourhood, and a thief got into Ch'ên's house and hid himself among the rafters. Ch'ên, seeing him ensconced there, summoned his sons and grandsons and thus lectured them:—“The bad men in the world were certainly “not originally wicked: they have only become so by habit. “Do not imitate this gentlemen on the rafter.” The thief, in terror, came down from his perch and prayed to be forgiven. Ch'ên then told him that he did not look like a bad man, and, urging him to turn over a new leaf, presented him with some cloth and rice, and allowed him to depart. The result was that all the robbers in the neighbourhood departed from their ways of wickedness.

2.—The violent and obstinate are called “refractory people outside the pale of civilisation.”

3.—Wood shavings and bamboo ends are both things that have their use.

See 晉書, 陶侃傳

In the time of 元帝, of the Eastern Chin dynasty, 陶侃 used to save up the shavings and bamboo ends left over when building ships. People could not understand why he did this until, when there happened to be a very heavy fall of snow, he used the wood-shavings for covering the slush in front of his house and, when 桓溫 attacked 蜀, he used the bamboo end for rivets in building ships.

動。	王	一	三	文。	欽	五	二	備	牛	一
	敦	木			明	經		藥	溲	
	未	撐			自	掃		物	馬	
	可	天。			褻	地。		之	渤。	
	擅	晉			斯	祝		資。	可	

1.—Ox-urine and horse fungus are materials for preparing medicine.

See Han Wên-kung's 進學解.

2.—“Sweeping the ground with the Five Classics” described Chu Ch’in-ming when he disgraced his scholarly dignity.

See 唐書, 祝欽明傳.

Chu Ch’in-ming was a famous scholar in the time of 中宗 (A.D. 684), of the T'ang dynasty, who disgraced himself by capering before the Emperor and his ministers. 盧藏 said of him that his conduct was like sweeping the ground with the Five Classics.

3.—“One piece of wood propping up the heavens” (meant that) Wang Tun of Chin should not yet presume to move (in rebellion).

See 晉書, 郭璞傳.

Wang Tun of Chin had long been meditating rebellion. One night he dreamt he held a piece of wood in his hand with which he was propping up heaven. On asking 郭璞 *alias* 景純 for an explanation of his dream, he interpreted it as meaning the character 未 (一 one 木 piece of wood) *not yet*, i.e. that the time was not yet ripe for moving.

隱	譏	牛	題	一
詞。	親	譏	鳳	
	之	友	題	

1.—“To write the character for phoenix or the character for ox” means using words with a hidden meaning to ridicule friends and relations.

See 晉書.

嵇康 and 謝安 Hsieh An, were great friends, who lived in the time of the Chin dynasty. On one occasion Hsieh An went to visit 嵇康, who happened to be out. His son 喜 Hsi came forth to receive him, but Hsieh, instead of going in, wrote the character 鳳 “phoenix” on the door. Hsi was delighted at this, but his joy was somewhat damped when his father returned and explained that what Hsieh meant was that his son Hsi was “an ordinary bird” 凡鳥—this being the meaning of the two characters of which 鳳 is composed.

Li An-i (李安義), of the T'ang dynasty, went to visit a rich man named 鄭生, who said he was not at home. Li An-i knew this was not true, so he wrote the character 午 “afternoon” on the door in a large hand and departed. When asked why he had done so, he said 午 meant “the ox (牛) not putting out its head.”

其	千	季	三	其	九	毛	二	之	見	破
信。	金。	布		言。	鼎。	遂		奇	子	麥
	人	一			人	片		夢。	見	破
	服	諾			重	言			夫	梨。

1.—“Bruising the wheat and breaking the pear” were wonderful dreams of seeing a son and husband.

楊進賢 of the T'ang dynasty lost his son. One night he dreamt he divided a pear with him, which was explained to him as meaning that he would see him again, for it is necessary to divide a pear to see its seeds, the character (子) for *son* and *seed* being the same.

There was once a woman of Ningpo who lost her husband and sons during an outbreak of rebels. Not being able to find them, she took refuge in a nunnery. While residing there she one night dreamt she saw some one splitting open wheat and lily blossoms falling. Next morning she told her dream to the lady abbess, who congratulated her on having had such a lucky dream, for, she explained, by cracking open wheat the seed (麥) becomes visible, which means that you will see your husband, the sound of the word *seed* (麥 Fu) and *husband* (夫 Fu) being the same; when the lily blossoms fall, the fruit is seen, which means that you will see your sons.

2.—A word from Mao Sui (had the weight of) the nine tripods, so much did men value his utterances.

See ante, page 367, No. 4.

3.—The assent of Li Pu once given (was worth) a thousand pieces of gold, so much did men rely on his fidelity.

See ante, page 363, No. 2.

掉。	曰	下	三	清	楊	二	盡	岳	一
	尾	强		白	震		忠	飛	
	大	上		傳	惟		報	背	
	不	弱。		家。	以		國。	遑	

1.—Yo Fei had imprinted on his back the characters “perfect loyalty to my country.”

See 宋書, 岳飛傳.

In the time of 高宗 (A.D. 1127-1163) of the 南宋, 秦檜 accused Yo Fei and his son of fomenting rebellion, when Yo Fei bared his back and showed imprinted thereon the characters “perfect loyalty in the service of my country.”

2.—Yang Chên bequeathed only purity to his family.

For an account of Yang Chên *see* Mayers, No. 880 and ante, page 286, No. 3.

He was famous for his justice and probity. When head magistrate of 涿州 his family lived in the most modest style. When some one urged Yang to invest in property, he replied, “if after generations call me the “poor official, will not that be a rich inheritance for “my descendants.”

3.—If the subject is strong and the ruler is weak, it is said “the tail is large and will not be wagged.”

See 左傳 Legge, pages 632 and 635.

“Great branches are sure to break the roots: a great tail cannot be moved about.”

末大必折, 尾大不掉,

一 上。權下奪。曰太阿倒
 持。
 二 當今之世。不但君擇
 臣。臣亦擇君。
 三 受命之主。不獨創業
 難。守成亦不易。
 四 平生所爲。皆可對人
 言。司馬光之自信。
 五 運用之妙。惟存乎一
 心。岳武穆之論兵。

1.—If the ruler permits his power to be taken away by his subjects it is said “the great sword is held the wrong way about.”

See 漢書, 梅福傳.

2.—In the present age not only must the ruler select the ministers but the ministers have to select the ruler.

See 漢書, 隗囂傳.

Words used by 馬援 to 光武 when he was sent by 隗囂 to 洛陽 to invite him to take the throne.

3.—The heaven appointed ruler not only finds it difficult to establish his rule but also finds it not easy to maintain it.

See 唐史, (太宗).

4.—“The actions of my whole life can all be spoken of before mankind” expresses Szü-ma Kwang’s confidence in himself.

See 宋書, 司馬光傳.

5.—“The secret of disposing troops lies in there being one master-mind” was Yo Wu-muh’s remark about troops.

See 宋書, 岳飛傳.

言	鹵	四	言	叢	三	和	謂	不	二	儀	謂	不
其	莽		其	爾		樂。	人	立		容。	人	修
不	滅		甚	么			天	崖			不	邊
精。	裂。		小。	曆。			性	岸。			飾	幅。

1.—“Not adorning the border of the garment” means a man who does not assume a specious demeanour.

See 漢書, 隗囂傳.

馬援 after having been deputed by 隗囂 to interview his old friend 公孫述, who had proclaimed himself Emperor in 蜀, returned and reported “he was so adorning the border” that it was evident his ambition went beyond the regions of the East. On this 隗囂 sent an invitation to 光武 requesting him to take the throne.

2.—“Not standing on a high bank” means a man of a peaceful and pleasant nature.

See 唐書, 鄭羣傳.

3.—“Ch‘ueh Erh,” “Yao Mo,” are expressions for extreme smallness.

For the former *see* 左傳 Legge, pages 613 and 618, and for the latter *see* 王命論 by 班彪 of the Eastern Han dynasty.

4.—“Slovenly,” “careless,” are expressions for want of thoroughness.

See 莊子 Legge, Vol. II., page 121. 長梧封人問子路曰, 君爲政焉勿鹵莽, 治民焉, 勿滅裂. “The Border warden of Ch‘ang Wu, in questioning Tzū Lu, said: ‘Let not a ruler in the exercise of his government be (like the farmer) who leaves the clods unbroken, nor in regulating his people, like one who recklessly plucks up the roots.’”

巨	出	六	鄉	假	五	恭	過	四	等	求	三	强	二	誤	一
擘。	人		原。	忠		於	禮		事		作		處		
羣	羣		厚			貌			速		乃		皆		
者。	者		者。			曰			成		成		緣		
謂	謂		謂			足			曰		自		不		
之	之		之						躡		然。		學。		

1.—Mistakes all arise from want of learning.

高祖 of the Han dynasty committed many mistakes in his life, with regard to which 唐仲友 said: 誤處皆緣不學, 改處皆由性悟.

2.—By persevering in anything it will become natural.

From 國策.

3.—To seek to have anything accomplished quickly is expressed by “transgressing the order.”

See 禮記 Legge, Vol. II., page 85.

4.—Excessive politeness is expressed by “excessive respect.”

See 論語 Legge, page 46.

5.—Those who make a show of being upright are called “your good people of the villages.”

See Mencius Legge, page 377. 惡鄉原, 恐其亂德也. “I hate your good careful men of the villages lest they be confounded with the truly virtuous.”

6.—Those who excel the multitude are called “the big finger.”

See Mencius Legge, page 161. 於齊國之士, 以仲子爲巨擘. “Among the scholars of Ch’i, I “must regard Chung as the thumb among the “fingers.”

六	五	四	三	二	一
常見治容誨淫。	罪滿曰貫盈。	過多曰稔惡。	爲善則流芳百世。爲惡則遺臭萬年。	精詳出於暇豫。	孟浪由於輕浮。

1.—“A shoreless flow (of words) is the result of levity.”

See 莊子 Legge, Vol. I., page 193.

2.—Thoroughness and care is the result of leisurely deliberation.

3.—He who does good hands down a fair name for a hundred generations: he who does evil hands down a bad name for myriads of years.

See 晉書 桓溫傳.

4.—When a person's transgressions are many he is said “to be ripe in wickedness.”

See 桐葉辯 by 柳宗元 of the T'ang dynasty.

5.—When the measure of a man's sins is full, it is expressed by Kuan Ying “(he has come to the end of his tether).”

See 書經 Legge, page 287.

6.—It has often been seen that bewitching looks incite to licentiousness.

From 易經.

得。	求六	采	有五	武	無四	坐三	管二	須一
名利達。曰捷足先		之思。	有道則見。君子有展	之地。	勢可乘。英雄無用	井觀天。知識不廣。	中窺豹。所見不多。	知慢藏誨盜。

1.—One ought to know that carelessness in putting away things encourages theft.

From 易經.

2.—“Looking at a leopard through a quill”—what one sees is not much (for you only see one spot).

See 晉書, 王獻之傳.

3.—“Sitting in a well and looking at heaven”—(an expression for) wisdom and experience being narrow.

See the piece 原道篇 by 韓文公.

4.—When one has no chance of acting it is said “the hero has no place for showing his prowess.”

See 三國志.

Said by 諸葛亮 to 孫權 regarding 曹操.

5.—When right principles of government prevail in the empire (the superior man) will show himself: the superior man has thoughts of unfolding his abilities.

See 論語 Legge, page 76.

6.—Success in acquiring fame and fortune is expressed by “the nimble foot gets first.”

See 史記, 韓信世家. An expression used by 蒯通.

昧七	識六	俗五	淺四	已三	父二	晚一	慰一
先	時	言	見	見	書	成	士
幾	勢	曰	曰	作	知		遲
者	者	俚	膚	聰	通		滯
非	在	言	見	明	變		曰
明	俊			曰	曰		大
哲	傑			徒	徒		器
				執	讀		

1.—Comforting a scholar for being behindhand and checked is expressed by “anything great is long in making.”

From 道德經.

2.—Not knowing how to adapt oneself is expressed by “only perusing one’s father’s books.”

See 國策.

Said by 藺相如 of 趙括.

3.—To think one’s self clever is expressed by “only adhering to one’s own opinion.”

4.—Shallow views are expressed by “skin (deep) views.”

5.—Vulgar speech is expressed by “rustic speech.”

6.—Those who know the times belong to the class of superior men.

Said by 司馬徽 to 劉備.

7.—Those who are blind to the first movements of things are not bright and intelligent men.

From 易經.

See also 爲徐敬業討武曌檄, by 駱賓王—坐

昧先幾之兆, 必貽後至之誅.

是 又 四	謂 拔 三	一 愚 二	一 村 一
增 生	除 去	得 者	丁 夫
一 一	一 一	豈	不
仇 秦。	害 丁。	無	識

1.—The country bumpkin does not know a single character.

See 唐書, 張宏靖傳.

Said by 張宏靖, after the empire was at peace, when urging the soldiers to devote themselves to learning.

2.—Have the stupid not even one accomplishment?

See 史記, 韓信世家, where there is the following saying of 廣武君 addressed to 韓信.

智者千慮, 必有一失, 愚者千慮, 必有一得.

3.—“Removing a *ting*” denotes removing a pest.

See 宋史.

丁謂 lived in the time of the Emperor Chên Tsung (A.D. 998-1023), of the Sung dynasty, and succeeded in getting 寇準 banished to 雷州. He afterwards became prime minister and his oppression of the people was so notorious that they used to sing the following rhyme with regard to him and K'ou Chan:—

欲得天下好, 莫如召寇老, 欲得天下寧, 當拔眼前丁,

Tang Wei was finally banished to 崖州.

4.—“To have another Ch'in” is to add another enemy.

See 史記, 張耳傳.

Said by 相國房君 to 陳勝, who wished to exterminate the family of 武臣, because Wu Shên had set himself up as prince of 趙.

一 戒輕言。曰恐屬
 二 垣有耳。
 三 秦無戒輕敵。曰勿謂
 四 同惡相幫。謂之
 五 助桀爲虐。
 六 貪心無厭。謂之
 七 得隴望蜀。
 八 當知器滿則傾。
 九 須識物極則反。

1.—When warning against unguarded words it is said “walls have ears” (*lit* Lest an ear be laid close to the wall).

See 詩經 Legge, page 340.

2.—When warning against making too light of an enemy, it is said “do not say Ch'in is without men.”

See 左傳 Legge, pages 262 and 264.

3.—When evil doers mutually help one another they are said “to be helping Chieh to oppress.”

See 史記, 漢高祖本紀.

桀 (*see* Mayers No. 259) is always held up as the type of an oppressive ruler.

4.—Insatiable covetousness is expressed by “having obtained Lung to long for Shuh.”

See 漢書.

Said by 武光 (A.D. 25-58), Emperor of the Later Han, when urged to attack 蜀 after having secured 隴.

人不知足, 既得隴又望蜀.

5.—One ought to know that, when a vessel is full, it overflows.

From 家語.

6.—One ought to recognise that, when a thing reaches its limit, it turns round.

See 唐書, 蘇安恒傳.

諧	五	蚊	四	中	三	詆	二	好	一
言	菲	可	奸	可	口	諸	笑	弄	嬉
之	成	以	鼓	信	交	。	譔	。	戲
釀	錦	成	釁	有	加	謂	之	。	名
禍	謂	雷	聚	虎	市				爲

1.—To take pleasure in gaiety is expressed by “fond of fun.”

See 左傳 Legge, pages 153 and 155.

2.—Being fond of joking is expressed by K'uei Hsieh.

See 漢書 東方朔傳

3.—When calumny has vent it can make men believe that there is a tiger in the market.

See 韓非子

The prince of Chao 趙, when questioned by 龐共, said that, if told by one or two men there was a tiger in the market, he would not believe them, but if by three men, he would.

4.—A multitude of evilly disposed people stir up strife, just as a crowd of mosquitoes can make a noise like thunder.

See 漢書 中山靖王傳

Said by 中山靖王 to 武帝 of the Han dynasty.

5.—“How finely wrought! how exquisite! you weave the perfectest brocade!” expresses how calumnious words will breed trouble.

See 詩經 Legge, page 346 and Jennings, page 230.

“How finely wrought! how exquisite!

You weave the perfectest brocade!

Ye scandal weavers!—yet ye go

Too far with your tirade.”

萋兮菲兮，成是貝錦，彼譖人者，亦已大甚，

笑	害	李	四	人。	鵠	三	病。	鍼	二	鬼	舍	一
裏	物。	義			毒			砭		蠍	沙	
藏	人。	甫。			必			所		之	射	
刀。	謂	陰			致			以		害	影。	
	之	柔			殺			治		人。	言	

1.—“To hold sand in the mouth and shoot it at a shadow” refers to the injury to men inflicted by imp and water kelpie (evil persons).

See 詩經 Legge, page 346 and note.

“The *Yih* is a fabulous creature which is said to lie concealed in the sand at the bottom of a stream, and when the shadow of any one on the bank appears in the water, to spurt sand at it, after which the person is sure to die.”

2.—Diseases may be healed by acupuncture and probing (*lit* needle and stone probe).

3.—The poison of the Chên is sure to kill.

The Chên is “a bird like the secretary falcon. It eats
“snakes and is supposed to be so poisonous that fish
“die where it drinks, the grass withers around its
“nest, and its feathers steeped in spirits make a
“virulent poison.” (Giles).

4.—Li I-fu, under the cover of mildness, injured (men and) things, so it was said of him “that under his smile was hidden a sword.”

See 唐書, 李義甫傳.

Li I-fu lived in the time of 高宗 (A.D. 650-684), of the T'ang dynasty, and from his possession of the qualities described in the text was surnamed “Li, the Cat” 李貓.

若	對	五	若	見	四	箸	與	三	庖	代	二	腹	人	李
摧	敵		觀	事			人			人		劍	世	林
枯	易		火	極			設			作			謂	甫
	勝			真			謀			事			之	奸
	日			日			日			日			口	詭
	勢			明			借			代			蜜	陷

1.—Li Lin-fu, evil and crafty, injured men and was called by men of his day “the person with honey on his lips and a sword in his bowels.”

See Mayers, No. 356 and ante, page 163, No. 2.

2.—To do duty for another is called “acting for the cook.”

許由 (*see* Mayers, No. 204 and 莊子), when 堯 endeavoured to persuade him to take over from him the throne, replied:—

庖人雖不治庖, 尸祝不越樽俎而代之矣.

3.—To devise plans for another is expressed by “borrowing the chopsticks.”

See 史記, 漢高祖本紀.

張良, when dissuading the founder of the Han dynasty from adopting the policy of restoring the Six States recommended by 酈食其 with a view to counteract the power of the state of 楚, said to him “lend me your chopsticks and with them I will draw you another plan.”

4.—To see things very clearly is expressed by “as distinctly as looking at fire.”

See 書經 Legge, page 226.

5.—Of an enemy easily overcome it is said “the result is like breaking rotten wood.”

See 諸侯王表 by 班固.

一	一	四	一	三	二	一
家。唐高祖之時。	統之世。真是胡越	鼾睡。宋太祖之語。	臥榻之側。豈容他人	仇。	廉頗先國難而後私	漢武內多欲而外施
						仁義。

1.—Emperor Wu, of the Han dynasty, was inwardly a man of many passions thought outwardly he made a show of kindness and honour.

From 漢史.

2.—Lien P'ao subordinated his private enmity to his country's danger.

See ante, page 113, No. 1.

3.—“Who will let another man snore beside his own couch?” were the words of T'ai Tsu of the Sung dynasty.

From 宋史.

Said with reference to the ruler of 南唐, 李煜, when 徐鉉 pleaded his cause with the Emperor T'ai Tsu, and urged that he should be allowed to remain independent.

4.—“It is certainly the age of universal dominion when the Tartars and Southerners are all one family” referring to the time of Kao Tsu of the T'ang dynasty.

From 唐史.

播	籌	中	三	懷	馬	弱	二	手	亡	呂	至	一
千	於	宗		愍	是	晉			於	易	若	
秋。	韋	親		之	馬	以			莊	贏	暴	
	后	爲		時。	滅	牛			襄	是	秦	
	穢	點			於	易			之	贏	以	

1.—As to the oppressive Ch'in, (the surname) Lü was substituted for (the surname) Ying, the latter becoming extinct through the act of Chuang Hsiang (Wang).

See 史記.

Chuang Hsiang Wang was 異人 (*see* Mayers, 228), whose putative son, who was in reality the offspring of 呂不韋 (*see* Mayers, No. 465), became the famous 始皇.

2.—The weak Chin changed the surname (Ssü)-Ma for that of Niu, the former becoming extinguished at the time of Huai Ti and Min Ti.

See 晉史.

Huai Ti (A.D. 307) and Min Ti (A.D. 313), whose surname was 司馬, were the two last Emperors of the Western Chin dynasty. They were succeeded by 元帝 (A.D. 317-323), who established the Eastern Chin dynasty. He was the son of an adulterer named 牛金, from whom arose the surname Niu.

3.—The Emperor Chung Tsung personally kept count for the Empress Wei (when playing chess with Wu San-ssü)—the disgrace of which will spread for thousands of years.

See 唐史.

Chung Tsung (A.D. 684), of the T'ang dynasty, was poisoned by the Empress Wei, notorious for her disgraceful intrigues with Wu San-ssü (武三思).

亂。	野五	烝。	以四	聚	父三	鶉	非二	代。	於	明一
合		下		麀。	子	鵲。	類		貴	皇
奸		淫		同			相		妃。	賜
倫。		上。		牝。			從。		醜。	洗
謂		謂		之			不		遺	兒
之		之					如		萬	錢

1.—Ming Huang presented Kuei Fei with a present of money when she washed her “boy” (An Luh-shan)—the disgrace of which will be transmitted for myriads of ages.

See 開元遺傳.

For an account of Yang Kuei-fei *see* Mayers, No. 887; and of An Luh-shan *see* Mayers, No. 525.

2.—Creatures of different species consorting are not worthy of even quails and magpies.

See 詩經 Legge, page 80, and Jennings, page 76.

“Quails consort and fly with quails, jays will only join with jays.”

鶉之奔奔，鵲之疆疆，

3.—Father and son having the same female is expressed by “the community of roes.”

See 禮記 Legge, Vol. I., page 64.

“But if (men were as) beasts, and without (the principle of) propriety, father and son might have the same mate.”

夫唯禽獸無禮，故父子聚麀，

4.—An inferior having illicit intercourse with a superior is expressed by Chêng.

5.—Fornication in violation of the human relations is expressed by Luan.

輩	全	濁	斯二	人	惟	隱	從一
激	賴	異	世	法	在	殊	來
揚。	吾	品。	清	戒。	後	途。	淑

1.—From the beginning the way of the good and the wicked has been different: it only remains for after generations to imitate (the one) and to avoid (the other).

2.—The purity and impurity of this generation depend entirely on our exertions to elevate the one and suppress the other.

See 唐史. Said by 王圭.

CHAPTER XXXIII.

化	懼	七	賤	自	六	違	問	五	達	四	惟	三	所	死	二	之	福	一
小	病		恙。	謂		和。	人		人		智		不	亡		所	壽	
兒	者。		疾。	曰		曰	疾。		自		者		能	疾		同	康	
所	甚		偶			貴	體		玉。		能		無。	病。		欲。	寧。	
苦。	爲		沾								調。			亦		固		
造														人		人		

喪 死 病 疾

DISEASES AND DEATH.

1.—Happiness, long life, and health of body and mind are truly what all alike desire.

See 書經 Legge, page 343.

2.—Death and disease are what man cannot avoid.

3.—Only the wise can practise moderation.

4.—Prudent men hold themselves precious (take care of themselves).

5.—In inquiring about the illness of another, the expression used is “Is your precious body out of harmony?”

6.—When one speaks of his own sickness he says “I happen to have caught a trifling disease.”

7.—When one suffers from disease “it is that little child, Nature, tormenting him.”

See 唐書, 杜審言傳

An expression used by 杜審言, grandfather of 杜甫, when asked after his health by 宋之問 and others.

育。曰。可。疾。二。災。驗。沈。是。者。患。一。
膏。療。不。爲。臺。實。豈。疾。

1.—How should illness be a calamity caused by Shih-ch'en and T'ai-t'ai.

See 左傳 Legge, pages 572 and 580 :—

“The diviners say that our ruler's illness is inflicted on him by
“ the spirits Shih-ch'in and T'ai-t'ai.”

2.—Illness that cannot be healed is said “to be (below) the throat and (above) the heart.”

See 左傳 Legge, pages 372 and 374.

“After this the duke became very ill, and asked the services of a physician from Ts'ui, the earl of which sent the physician Hwan to do what he could for him. Before he came the duke dreamt that his disease turned into two boys who said, ‘that is a skilful physician : it is to be feared he will hurt us : how shall we get out of his way ?’ Then one of them said, ‘If we take our place above the heart and below the throat, what can he do to us ?’ When the physician arrived, he said ‘Nothing can be done for this disease. Its seat is above the heart and below the throat. If I assail it (with medicine), it will be of no use ; if I attempt to puncture it, it cannot be reached. Nothing can be done for it.’ The duke said, ‘He is a skilful physician,’ gave him large gifts, and sent him back to Ts'in.”

公疾病,求醫於秦,秦伯使醫緩爲之,未至,公夢疾爲二豎子曰,彼良醫也,懼傷我焉,逃之,其一曰,居肓之上,膏之下,若我何,醫至曰,疾不可爲也,在肓之上,膏之下,攻之不可,達之不及,藥不至焉,不可爲也,公曰良醫也,厚爲之禮而歸之,

一 平 安 無 事 曰 無 恙。
 二 采 薪 之 憂。謙 言 抱 病。
 三 河 魚 之 患。係 是 腹 災。
 四 可 以 勿 藥。喜 其 病 安。
 五 厥 疾 弗 瘳。言 其 病 篤。
 六 瘡 不 病 君 子。病 君 子。
 政 爲 瘡 耳。
 七 卜 所 以 決 疑。既 不 疑。
 復 何 卜 哉。

1.—To be well and have nothing the matter is called "free from illness."

2.—"Having trouble in gathering the fuel" is a humble way of saying one is ill.

See Mencius Legge, page 87.

3.—"The disease of the fish from the river" means an affliction of the stomach.

See 左傳 Legge, pages 315 and 321.

4.—"He may discontinue the medicine" means joy that a sickness is stopped.

From 易經.

5.—"His disease is not cured" means that the disease is inveterate.

See 書經 Legge, page 252.

6.—Ague ought not to afflict the superior man; it is just because it does afflict him that it is called oppression.

See 世說新語.

There is a play on the words 虐 oppression and 瘧 ague.

7.—Divination is a means of setting doubts at rest. When there are no doubts why still divine?

See 左傳 Legge, page 55.

Said by 鬬廉 to 屈瑕, of 楚, when the latter asked him whether it would not be well to divine to see if further reinforcements were necessary to attack the states of 隕, 隨, 絞, 州, 蓼.

一 謝安夢雞而疾不起。
 二 楚王吞蛭而疾乃痊。
 三 將屬續。將易簣。皆言
 人之將死。
 四 作古人。登鬼錄。皆言
 人之已亡。
 五 親死則丁憂。
 六 居喪則讀禮。

1.—Hsieh An dreamt of a cock and never recovered from his sickness owing to Jupiter being that year in Yu (the sign of the cock).

See 晉書, and Mayers, No. 584.

2.—The ruler of Ch'u swallowed a leech and recovered from the effects because of his generous consideration of other people.

See 賈宜新書.

The ruler of Ch'u was 惠王. He swallowed a leech in his food to save the cook from blame.

3.—“Going to put fine floss” (on the mouth and nostrils to make sure that the breath has ceased) and “going to change the mat” denote that one is about to die.

See 禮記 Legge, Vol. II., page 173 and Vol. I., page 128.

4.—“Become a man of the past,” “entered on the ghost's register,” both denote that one is already dead.

See 魏文帝, 與吳質書.

5.—When one's parents die one goes into mourning.

6.—When one is in deep mourning he should study the ceremonies (of mourning).

See 禮記 Legge, Vol. I., page 102.

之節	八	之	寢	七	廬	六	往	五	慰	四	報	三	在	二	在	一
惜身。		在	苦		墓		弔		孝		孝		棺		床	
順變。		土。	枕		曰		曰		子		書		謂		謂	
勸孝子			塊。		倚		匍		曰		曰		之		之	
			哀		廬。		匍		唁。		訃。		柩。		尸。	
			父母													

1.—(The corpse) on the bed is called Shih (the laidout).

See 禮記 Legge, Vol. I., page 117.

2.—(The corpse) in the coffin is called Chiu (being in the long home).

See 禮記 Legge, Vol. I., page 117. .

3.—The document announcing a death is called Fu.

4.—To comfort a son in mourning for his parents is called Yen.

5.—Going to condole is called “to crawl” (*i.e.* doing the utmost with hands and feet to help).

6.—The hut by the grave is expressed by “the slanting shed.”

See 禮記 Legge, Vol. II., page 191.

7.—“To sleep on straw with a clod of earth for his pillow” (denotes) the sorrow for parents under the sod (*lit* in the ground).

See 禮記 Legge, Vol. II., page 191.

8.—“Moderation of grief in accordance with the natural changes (of time and feeling)” is advice to a son in mourning for his parents to spare himself.

See 禮記 Legge, Vol. I., page 167.

自九	童八	庶七	士六	大夫五	諸四	天子三	女子二	男子一
謙	子	人	人	夫	侯	子	子	子
父	死	死	死	死	死	死	死	死
死	曰	曰	曰	曰	曰	曰	曰	曰
曰	殤。	死。	不	卒。	薨。	崩。	壽終	壽終
孤			祿。				內	正
子。							寢。	寢。

1.—When a man dies it is said, “he has completed his term of life in the chief resting place.”

2.—When a woman dies it is said, “she has completed her term of life in the inner resting place.”

3.—The Emperor’s death is called Pêng (has fallen).

See 禮記 Legge, Vol. I., page 117.

4.—The death of a feudal prince is called Kwêng (has crashed).

See 禮記 Legge, Vol. I., page 117.

5.—The death of a high officer is called Tsu (has ended).

See 禮記 Legge, Vol. I., page 117.

6.—The death of an officer is called “cessation of emolument.”

See 禮記 Legge, Vol. I., page 117.

7.—The death of an ordinary person is called Ssü (is dead).

See 禮記 Legge, Vol. I., page 117.

8.—The death of a child is called Shang.

9.—Referring humbly to one’s own father being dead one calls himself “a lonely child.”

也。母七	也。父六	父五	母四	自三	父二	母一
克死何	已死何	母俱死	死曰失	言父死	母俱死	死曰哀
嬀父美	成事業	曰失怙	恃。	曰失怙	曰孤哀	子。
也。嬀	也。考者	恃。				
	成					

1.—Referring to one's own mother being dead one calls himself "a sorrowing child."

2.—When father and mother are both dead one calls himself "a lonely sorrowing child."

3.—When one speaks of his father's death he says Shih Hu (lost his support).

See 詩經 Legge, page 351.

4.—(When one speaks of his mother's death) he says Shih Shih (lost his stay).

See 詩經 Legge, page 351.

5.—When father and mother are both dead the expression used is Shih Hu Shih (lost his support and stay).

6.—Why is a deceased father called K'ao? K'ao means finished—he has finished all his undertakings.

See 禮記 Legge, Vol. I., page 118.

7.—Why is a deceased mother called Pei? Pei means to match—she was able to match the father's excellence.

See 禮記 Legge, Vol. I., page 118.

等	爲	九	六	輕	曰	不	五	兩	四	基	三	百	二	百	一
倫。	小	月		重。	齊	緝		基		年		日		日	
	功。	爲			衰。	曰		大		曰		外		內	
	言	大			論	斬		祥。		小		日		泣	
	服	功。			喪	衰。				祥。		稽		血。	
	之	五			之	緝						顙。			
	有	月			有	之									

1.—The period within one hundred days (after a parent's death) is called “(the time of) weeping blood.”

2.—The period beyond one hundred days (after a parent's death) is called “placing the forehead on the ground.”

See 禮記 Legge, Vol. I., page 167.

3.—The completion of the mourning rites at the end of a year is called “(offering) the smaller felicitous sacrifice.”

See 禮記 Legge, Vol. II., page 387.

4.—The completion of the mourning rites at the end of two years is called “(offering) the greater felicitous sacrifice.”

See 禮記 Legge, Vol. II., page 387.

5.—Unhemmed mourning garments are called Chan Ts'ui (jagged edges), hemmed mourning garments are called Tz'ü Ts'ui (even edges)—which refers to a distinction of slight and deep mourning.

See 禮記 Legge, Vol. I., pages 202 and 205.

6.—Mourning for nine months is called Ta Kung, for five months Hsiao Kung—referring to the mourning clothes for different degrees of relationship.

See 禮記 Legge, Vol. I., page 205.

扶 哀 痛 之 軀。	孝 子 之 杖 曰 哀 杖。 爲	六	以 神 明 之 道。	死 者 之 器 曰 明 器。 待	五	長 子 已 死。 嫡 孫 承 重。	四	孫 承 祖 服。 嫡 孫 杖 墓。	三	三 年 將 滿 曰 禫 禮。	二	三 月 之 服 爲 緦 麻。	一
------------------------	---------------------------------------	---	------------------------	---------------------------------------	---	--	---	--	---	----------------------------------	---	----------------------------------	---

1.—Mourning for three months is called Ssü Ma (hempen dress).

See 禮記 Legge, Vol. I., page 205.

2.—When three years are nearly over it is called “the ceremony of the final mourning sacrifice.”

See 禮記 Legge, Vol. II., page 388.

3.—When grandchildren take part in mourning for grandparents, a grandson by the proper wife leans on the staff for the full year.

From 朱文公家禮.

4.—When the eldest son is dead, a grandson by the proper wife takes the place of chief mourner.

From 朱文公家禮.

5.—The vessels for the dead are called “vessels for the intelligent,” the dead being treated on the principle of their being intelligent spirits.

See 禮記 Legge, Vol. I., page 173.

6.—The mourning staff of a son in mourning is called “the staff of grief,” because it supports the bodily frame of one in grievous affliction.

See 禮記 Legge, Vol. II., page 379, and passim. The expression 哀杖 does not occur.

玲。	以六	襚。	以五	以四	以三	桐。	母二	竹。	父一
玉		衣		車		財		之	之
實		斂		馬		物		節	節
死		死		助		助		在	在
者		者		喪		喪		內。	外。
之		之		家		家		故	故
口		身		謂		謂		杖	杖
謂		謂		之		之		取	取
之		之		賁。		賁。		乎	乎

1.—The virtue of the father is shown out of doors and therefore the staff chosen in mourning for him is of bamboo (with external joints 節).

See 禮記 Legge, Vol. II., page 378 and commentary of 孔穎達.

2.—The virtue of the mother is shown indoors and therefore the staff chosen in mourning for her is of elaeococcus wood.

See 禮記 Legge, Vol. II., page 378 and commentary of 孔穎達.

3.—To help a bereaved family with money is called "Fu."

From 公羊傳.

4.—To help a bereaved family with carriages and horses is called "Fêng."

From 公羊傳.

5.—To enshroud a dead body with clothes is called "Sui."

6.—To fill the mouth of the dead with jade is called "Han."

原	墓	五	鬣	築	四	眠	吉	三	輓	出	二	紼	送	一
名	前		封	墳		地	地			柩			喪	
翁	石			曰		曰				曰			曰	
仲	人			馬		牛				駕			執	

1.—To escort a funeral is called “to hold the cords” (attached to the coffin).

See 禮記 Legge, Vol. I., page 163.

2.—To bring out the coffin is called “to mount the the hearse.”

Said to be from 白虎通, but the character 輓 does not occur there.

3.—A lucky spot (for burial) is called “an ox’s sleeping place.”

See 晉書, 陶侃傳.

T’ao K’an, whose mother had just died, was looking for a lucky spot in which to bury her, when he met an old man who told him that the spot, where an ox which T’ao K’an had lost was resting, was a lucky one. He selected the spot, and his family prospered ever afterwards.

4.—A raised tomb is called “the horse-mane mound.”

See 禮記 Legge, Vol. I., page 156.

5.—The stone men in front of graves were originally called Wêng Chung.

Shih Wang of the Ch’in dynasty, made 12 copper men, and called them Wêng Chung. See 索隱, a commentary on the 史記, written by 司馬貞, copied in 通鑑綱目, 秦始皇二十六年, where, however, there is no mention of these images being used in front of graves.

傳 創 墓 三	田 始 挽 二	銘 今 功 柩 一
奕 於 誌	橫 於 歌	旌 曰 布 前

1.—The merit cloth in front of the coffin is now called "Ming Ching" (inscribed banner).

See De Groot, Religious System of China, Vol. I., page 177.

The *kung-pu* was an oblong piece of white linen, of which mourning clothes of the 3rd and 4th degree were made, suspended from the top of a pole like a banner. It was used for wiping the coffin before covering it with a pall, and for giving signals to the men who drew the catafalque. It is wrongly supposed to have been a kind of honorary banner signalling the virtues of the deceased.

2.—The dirge of the pall-bearers commenced with T'ien Hêng.

See 史記, 田儼傳.

T'ien Hêng set himself up as the Ruler of Ch'i. When the Ruler of Han ascended the throne under the title of Kao Ti, T'ien Hêng and his followers fled to an island. The Emperor despatched an ambassador to invite him to Court, and T'ien Hêng accepted the invitation, but committed suicide on the way. His followers carried his coffin to Court, but, not daring to weep, they expressed their grief in a dirge.

3.—Epitaphs originated with Fu Yi.

See 唐書, 傅奕傳 and Mayers, No. 145.

Fu Yi is famous among other things for having written his own epitaph. Having on one occasion, when he was sick and nearing his end, suddenly awakened from a drunken slumber, he said: "I am going to die," and proceeded to write his epitaph, which was as follows:—
Fu Yi (loved) the green hills and the white clouds. He died of drink. Alas!

傅奕青山白雲人也, 以醉死嗚呼,

墳 四	墳 三	城 死 二	藏 生 一
曰	曰	墓	墳
窀	夜	曰	爲
穽	臺	佳	壽

1.—A grave (reserved for a person still) alive is called “Shou Tsang” (a longevity retreat).

See 後漢書, 趙岐傳.

Chao Ch'í, when over 90 years of age, had a *shou tsang* prepared for him, in which he had drawn pictures of 季札, 子彥, 晏嬰, and 叔向, as guests, with a picture of himself as host.

2.—The graves of the dead are called “Chieh Ch'êng.”

See 史記, 夏侯嬰傳注.

It is narrated that, on the day of the funeral of Hsia Hou-ying, the horses in the funeral cortege, when they got to a certain spot, neighed most piteously. The ground on which they were standing was dug up and a stone coffin was found with the following inscription:—

佳城鬱鬱, 三千年見天日, 吁嗟滕公居此屋,

Hsia Hou-ying was accordingly buried there.

3.—A grave is called “the evening terrace” (夜臺).

See 蘇東坡, 贈章默詩.

4.—A vault is called “Chun Hsi.”

See 左傳 Legge, pages 456 and 458, where, however, the meaning of the two characters is given as “interment.”

禴	夏	四	祀	春	三	東	致	二	瘞	已	一
	祭			祭		芻	祭		玉	葬	
	日			日			日			日	

1.—Completed burial is expressed by “buried is the precious (tree).”

See 晉書, 庾亮傳

When Yü Liáng was being buried, 何充 met the funeral and expressed his regret as follows:—

埋玉樹于土中, 使人情何能已,

2.—To offer an oblation to the deceased is expressed by “a bundle of grass.”

See 漢書, 郭林宗傳

The mother of Kuo Lin-tsung having died, Hsü Yu-tzŭ (徐孺子) went to offer his condolences, and, having placed a bundle of grass in front of the office, departed. People were surprised, but Kuo said: “This is without doubt Hsü Yü-tzŭ, the great “scholar of 南州. Does not the Book of Odes “say: ‘The brilliant white colt is there in that “empty valley, with a bundle of fresh grass. Its “owner is like a gem.’”

皎皎白駒, 在彼空谷, 生芻一束, 其人如玉,

3.—The spring sacrifice is called “Tzŭ.”

4.—The summer sacrifice is called “Yo.”

See 禮記 Legge, Vol. I., page 224.

子六	子五	手四	口三	飲二	冬一	秋一
夏	羔	讀	澤	梧	祭	祭
哭	悲	父	如	楸	曰	曰
子	親	書	存。	而	蒸。	嘗。
而	而	以		抱		
喪	泣	增		痛		
明。	血。	傷		母		
		父		之		
		之				

1.—The autumn sacrifice is called “Shang.”

See 禮記 Legge, Vol. I., page 224.

2.—The winter sacrifice is called “Chêng.”

See 禮記 Legge, Vol. I., page 224.

3.—To drink from the cups and bowls and feel pained—the breath of his mother seeming still to be on them.

See 禮記 Legge, Vol. II., page 24.

4.—To read the books of his father and feel an increase of sorrow—the touch of his father’s hand seeming still to be on them.

See 禮記 Legge, Vol. II., page 24.

5.—(Kao) Tzŭ-kao sorrowed for his parents and wept blood.

See 禮記 Legge, Vol. I., page 136. “When Kao Tzŭ-kao
“ was engaged with the mourning for his parents, his
“ tears flowed (silently) like blood for three years, and
“ he never (laughed) so as to show his teeth.”

6.—When Tzŭ Hsia was mourning for his son, he lost his eyesight.

See 禮記 Legge, Vol. I., page 135.

增不	欲風	樹三	社	遂之	王二	篇	因之	王一
感。	在。養	不。欲		停。	亡。	修	廢。	死。
	皋而	息靜		桑鄰	哭		蓼門	哀
	魚親	子而		柘里	母		莪人	父

1.—Wang Yu lamented the death of his father, so his disciples omitted the ode beginning “Long and large grows the southern wood.”

See 晉書, 王裒傳; 詩經 Legge, page 350; and Mayers No. 805a.

In the ode in question a son deplores his hard fate in being prevented from rendering the last services to his parents. Wang Yu (not Ngai, as erroneously stated in Mayers) was a pattern of filial piety. He burst into tears when reading the ode referred to, so his disciples refrained from reciting it.

2.—Wang Hsiu lamented the loss of his mother and the neighbours accordingly stopped the mulberry and sugar cane sacrifices to the gods of the land.

See 魏志, 王修傳.

The action of the neighbours resulted from the day of the sacrifice being the anniversary of the death of Wang Hsiu's mother.

3.—When the tree desires rest, the wind will not cease. When a son desires to care for his parents, they are no longer present—Kao Yü (on saying this) became more affected (by grief).

See 韓詩外傳.

Kao Yü is said to have used the expression in the text when speaking to Confucius, who met him weeping on the road, and who, on asking him the reason, was told by Kao Yü that he had suffered three irreparable losses—loss of parents, loss of hope through unfulfilled ambition, and loss of friends.

終	者	凡	三	本	者	故	二	興	逮	如	而	與	一
追	須	屬		水	當	爲		思	存	雞	祭	其	
遠	重	承		源	思	人			曾	豚	墓	椎	
	慎	先			木	子			子	之	不	牛	

1.—Compared with felling an ox and sacrificing on their grave, is it not better to feed parents in their lifetime with fowls and flesh—was the reflection of Tsêng Tzŭ when he thought (of his parents).

From 家語.

2.—Sons ought therefore to consider the source of their being (*lit* root of the tree: source of the stream).

See 左傳 Legge, pages 624 and 625.

3.—All descendants should lay special stress on carefully attending to the last (funeral rites of parents) and on following (them) when long gone (by the proper ceremonies of sacrifice).

See 論語 Legge, page 5.



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